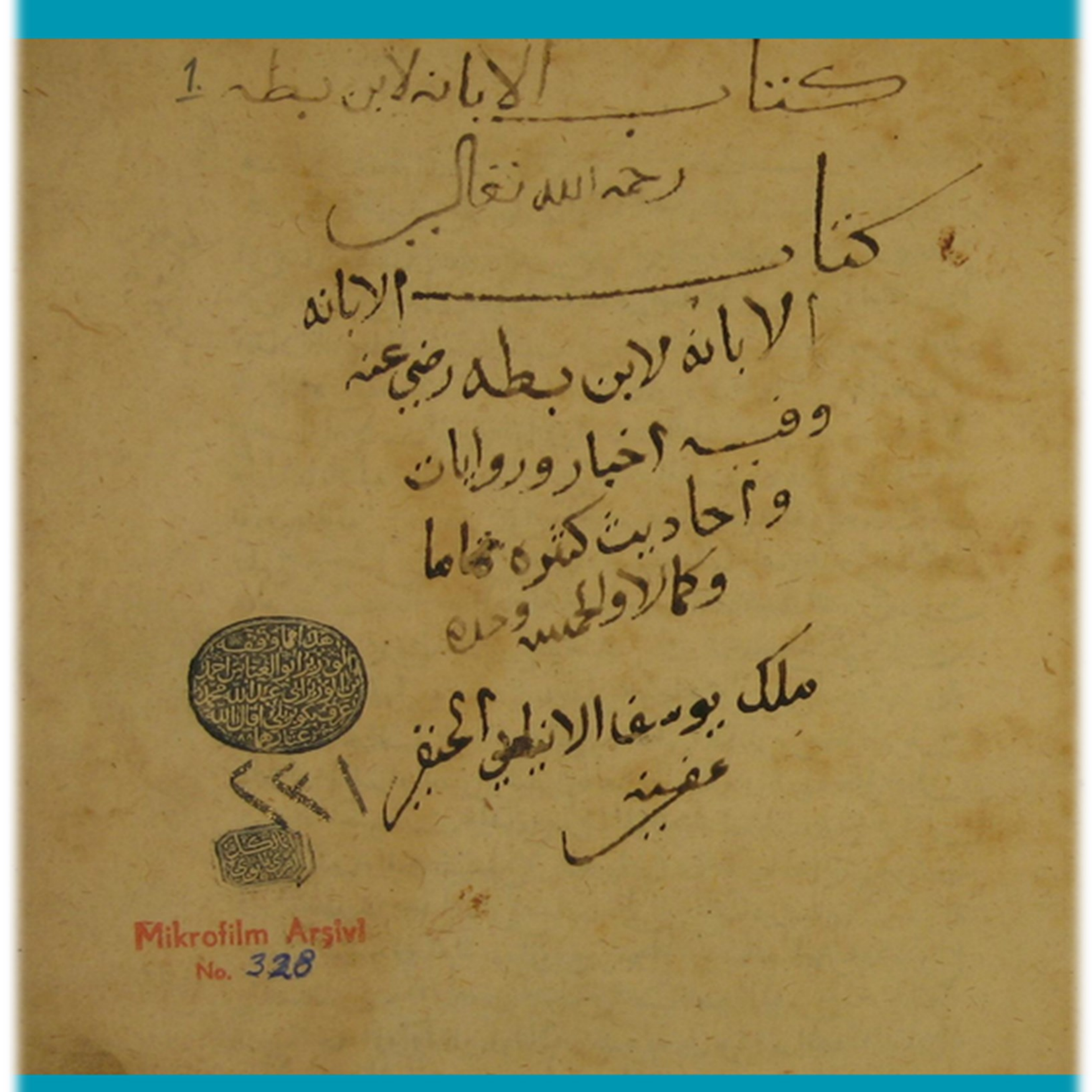
The Unreliability of Ibn Baṭṭa al-ʿUkbarī (d. 387 AH): Critical Analysis of a Source Frequently Cited in Contemporary Salafī Literature



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PROLOGUE



Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The promotion and publication of works by historically problematic figures within certain Salafi circles presents a significant methodological concern, particularly in the case of the Hanbali author known as Ibn Baṭṭa al-ʿUkbarī (d. 387 AH). Despite substantial criticisms from classical scholars regarding his reliability in ḥadīth transmission, his texts, particularly al-Ibāna al-Kubrā and al-Ibāna al-Ṣughrā, have gained some prominence in contemporary Salafi discourse. This phenomenon highlights a concerning trend where theological alignment sometimes takes precedence over scholarly integrity in hadith authentication.

Classical scholars, particularly al-Khaṭīb al-Baghdādī (d. 463 AH), documented serious concerns about Ibn Baṭṭa's reliability as a transmitter.

Al-Khaṭīb explicitly identified issues with his chains of transmission [asānīd], while al-Dhahabī (d. 748 AH) noted his weakness in memory and documented some instances of problematic transmissions. These assessments from leading authorities in ḥadīth criticism raise significant questions about the reliability of narrations found in Ibn Baṭṭa's works.

This case exemplifies broader questions about the standards of authentication in contemporary Islamic scholarship, particularly regarding works that contain significant theological content. The documented concerns about Ibn Baṭṭa's transmission reliability, coming from authoritative classical scholars, suggest the need for a more nuanced approach to evaluating historical texts, one that maintains scholarly rigour while acknowledging the complex nature of classical Islamic intellectual history.

This study examines the scholarly assessment of Ibn Baṭṭa al-ʿUkbarī's reliability as a transmitter through a chronological analysis of classical and modern scholarship. The investigation begins with his biographical entry in an early Ḥanbalī work, followed by a critical examination of evaluations from prominent classical scholars including al-Khaṭīb al-Baghdādī (d. 463 AH/1071), Abū Dharr al-Harawī (d. 434 AH/1043), Abū al-Qāsim al-Azharī (d. 435 AH/1044), Ibn ʿAsākir (d. 571 AH/1176) and Ibn al-Athīr al-Jazarī (d. 630 AH/1233) . The analysis then considers the assessments of later medieval scholars such as al-Dhahabī (d. 748/1348), Taqī al-Dīn al-Subkī (d. 756/1355), and Ibn Ḥajar al-ʿAsqalānī (d. 852/1449), before examining modern scholarly perspectives, particularly those from two Salafi writers: ʿAbd al-Raḥmān ibn Yaḥyā al-Muʿallimī al-Yamānī (d. 1386/1966) and Muḥammad Nāṣir al-Dīn al-Albānī (d. 1420/1999). This chronological approach allows for a comprehensive understanding of how Ibn Baṭṭa's reliability as a transmitter has been evaluated across different periods of Islamic scholarship.

A biography of Ibn Baṭṭa al-ʿUkbarī from the Ṭabaqāt al-Ḥanābila[1] of Ibn Abī Yaʿlā al-Ḥanbalī (d. 526/1133)

"ʿUbayd Allāh ibn Muḥammad ibn Muḥammad ibn Ḥamdān ibn ʿUmar ibn ʿĪsā ibn Ibrāhīm ibn Saʿd ibn ʿUtba ibn Farqad, companion of the Messenger of Allah (peace be upon him), ***Abū ʿAbd Allāh al-ʿUkbarī, known as Ibn Baṭṭa***.

He heard from ʿAbd Allāh ibn Muḥammad al-Baghawī, Abū Muḥammad ibn Ṣāʿid, Ismāʿīl ibn al-ʿAbbās al-Warrāq, Abū Bakr al-Naysābūrī, Abū Ṭālib Aḥmad ibn Naṣr al-Ḥāfiẓ, Abū Dharr ibn al-Bāghandī, Muḥammad ibn Maḥmūd al-Sarrāj, Muḥammad ibn Makhlad al-ʿAṭṭār, Muḥammad ibn Thābit al-ʿUkbarī, Jaʿfar al-Qāfilāʾī, Abū al-Qāsim al-Khiraqī, Abū Bakr ʿAbd al-ʿAzīz and others from among the strangers (al-Ghuraba), for he travelled extensively to Makka, the frontiers, Basra, and other lands."

A group of (the Hanbali) Madhhab scholars heard from him: Abū Ḥafṣ al-ʿUkbarī, Abū Ḥafṣ al-Barmakī, Abū ʿAbd Allāh ibn Ḥāmid, Abū ʿAlī ibn Shihāb, and Abū Isḥāq al-Barmakī among others.

When Ibn Baṭṭa returned from his travels, he remained in his house for forty years and was not seen in the market nor was he seen breaking his fast except on the day of Fiṭr and Aḍḥā and the days of Tashrīq.

Ibn Thābit said: ʿAbd al-Wāḥid ibn ʿAlī al-ʿUkbarī told me: I have not seen among the scholars of hadith or others anyone of better appearance than Ibn Baṭṭa.

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[1] Supervised and corrected by: Muḥammad Ḥāmid al-Fiqī, Publisher: Maṭbaʿat al-Sunna al-Muḥammadiyya – Cairo, Year of Publication: 1371 AH - 1952 CE (Reprinted by Dār al-Maʿrifa, Beirut) Number of volumes: 2

The Arabic text being referred to is presented here from (2/144-153) - https://shamela.ws/book/9543/575

He said: And Judge Abū Ḥāmid Aḥmad ibn Muḥammad al-Dalwī told me: When Abū ʿAbd Allāh Ibn Baṭṭa returned from his travels, he stayed in his house for forty years and was not seen during any of those days in the market, nor was he seen breaking his fast except on the days of Aḍḥā and Fiṭr, and he was one who commanded good, and no news of evil reached him except that he changed it, or as he said.

He said: And al-ʿAtīqī informed us saying: In the year three hundred and eighty-seven: In it died in (the town of) ʿUkbarā, Abū ʿAbd Allāh ibn Baṭṭa in Muḥarram, and he was a righteous shaykh whose supplications were answered.

I say: And Abū Muḥammad al-Jawharī informed us saying: I heard my brother Abū ʿAbd Allāh saying: I saw the Prophet (peace be upon him) in a dream and I said to him: "O Messenger of Allah, which of the schools is best?" Or he said: "I said: Which school should I follow?" He said: "Ibn Baṭṭa, Ibn Baṭṭa, Ibn Baṭṭa."[2]

So I left Baghdad for ʿUkbarā, and my arrival happened to be on Friday. I went to Shaykh Abū ʿAbd Allāh ibn Baṭṭa at the mosque, and when he saw me, he said immediately: "The Messenger of Allah (peace be upon him) spoke truthfully, the Messenger of Allah spoke truthfully," or words to that effect.

And I read in my brother ʿUbayd Allāh's handwriting saying: I copied from the handwriting of Abū al-Qāsim al-Damyānī at the end of the first volume of the Muʿjam, Shaykh Abū ʿAbd Allāh said: I was born on Monday, the fourth of Shawwāl in the year three hundred and four. He said: And Ibn Manīʿ was born in the year three hundred and fourteen and died on the day of Fiṭr in the year three hundred and seventeen.

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[2] And this does not constitute evidence [ḥujja] for establishing the soundness of Ibn Baṭṭa's creed [muʿtaqad], because dream visions cannot be taken as a source of legal rulings [ḥukm sharʿī] to be acted upon, as the scholars [ʿulamāʾ] have stated, due to the possibility of error in what the dreamer heard or confusion in understanding the words of the Messenger, peace and blessings be upon him.

And Shaykh Abū ʿAbd Allāh said: My father, may Allah be pleased with him, had partners in Baghdad, and among them was a man known as Abū Bakr. He said to my father: "Send your son to Baghdad to hear hadith." He said: "He is young." Abū Bakr said: "I will take him with me."

So he took me to Baghdad, and I came to Ibn Manīʿ while hadith was being read to him. Some of them said to me: "Ask the Shaykh to bring out his Muʿjam for you to read to him," and I did not know he had a Muʿjam. So I asked his son or his grandson about the Muʿjam, and he said: "He wants many dirhams." So I said to my mother: "A piece of fine cloth, so I can take it from her and sell it." Then we read the book of Muʿjam to him among a select group over a period of ten days, or less or more, and that was at the end of the year three hundred and fifteen and the beginning of year three hundred and sixteen.

The Shaykh mentioned it and said: Isḥāq ibn Ismāʿīl al-Ṭālqānī told us in the year two hundred and twenty-four, and the dictator (al-mustamli) said: "Take this before every hadith scholar on the face of the earth today is born."

He said: And I heard the dictator, whose name was Abū ʿAbd Allāh ibn Mihrān, saying to him: "When did you remember, O third of Islam?"

And I read in my brother Abū al-Qāsim's handwriting, may Allah have mercy on him: I heard Shaykh Abū al-Ḥasan ʿAlī ibn al-Ḥussain ibn Aḥmad ibn Ibrāhīm al-Zāhid dictating: I heard Abū Masʿūd Aḥmad ibn Muḥammad al-Bajalī al-Ḥāfiẓ, one of the children of Abū Bakr al-Ismāʿīlī, saying: "I came to love the Ḥanbalīs when I saw Abū ʿAbd Allāh ibn Baṭṭa."

He said: And I heard Abū ʿAlī ibn Shihāb saying: I was in Makka and I met one of the sons of Abū Bakr al-Ismāʿīlī, and he mentioned the book of Muʿjam and said during his speech: "In the handwriting of his scribe," meaning Abū ʿAbd Allāh ibn Baṭṭa's, so I said to him: "He is the one speaking to you."

He said: And I heard Abū ʿAlī ibn Shihāb saying: I heard Abū ʿAbd Allāh ibn Baṭṭa saying: "I use forty hadith that I narrated from the Messenger of Allah (peace be upon him) before my sleep."

He said: And I heard Abū ʿAlī ibn Shihāb saying: I saw Abū ʿAbd Allāh ibn Baṭṭa after he had prayed Friday prayer in Baghdad or in the Manṣūr Mosque, and he left after the prayer and walked in the courtyard adjacent to the pulpit. The people in the gallery and its vicinity said: "Ibn Baṭṭa," and I saw people rushing towards him.

He said: And I heard Naṣr ibn al-Faraj al-Bazzār saying: I entered upon Abū ʿAbd Allāh ibn Baṭṭa while he was fasting on an extremely hot day, and I saw him with his chest placed on washed bricks to cool himself.

He said: And I heard Abū ʿAlī ibn Shihāb saying: I entered upon Abū ʿAbd Allāh ibn Baṭṭa between the two evening prayers while he was in hiding. He said to me: "I drink well water," and he had gone into hiding due to some matter of oppression, and I think it was from a ruler, and he gave me the book of (spiritual) Seclusion [al-ʿUzla].

He said: And I heard someone mention that he would sit in his gathering on Friday facing the qibla with people before him, and he would wear a square shawl on his head. Sometimes he would disapprove of something that appeared in his circle regarding hadith or such, and he would gesture saying "Improve your manners," and people would be deterred by that and refrain.

He said: And I heard Abū ʿAlī ibn Shihāb saying: I attended the gathering of Abū ʿAbd Allāh, and my teacher Abū Isḥāq the Blind was present. He said to him: "If only you would engage in some Arabic grammar," or words to that effect. He replied: "This is Musnad Aḥmad; let any of you take whichever part you wish and read me the chain of narration so I can recall the text, or read the text so I can recall the chain." We were too respectful to say that to him, or as he said.

My brother Abū al-Qāsim, may Allah have mercy on him, said: And it was mentioned that Abū ʿAbd Allāh ibn Baṭṭa used to fast continuously, and he had a fistula in his eye, and it was prescribed for him to abandon the evening meal. So, he would take his evening meal shortly before dawn [fajr], and would not sleep until morning, and he was knowledgeable about the positions of dawn and the moon.

I say: And Abū al-Fatḥ al-ʿUkbarī related to me saying: I found in my father's handwriting saying: Shaykh Abū ʿAbd Allāh ibn Baṭṭa passed by al-Aḥnaf al-ʿUkbarī, who stood up for him, which troubled him, so he began reciting:

Don't blame me for standing, for it is my right

When you appear that I should not tire of standing

You are among the most noble of creation to me

And it is truth that I should respect the noble

So Ibn Baṭṭa said to Ibn Shihāb: "Compose a response to this for him." He said:

If you, may I never lose you, observe

A right for me and show reverence

You have precedence in virtue and knowledge

And we do not like you to show deference

So excuse me now from your standing first

For I will repay you with standing for standing

And I greatly dislike this

For in it is flattery and sin

Do not burden your brother with receiving him

With what makes lawful the forbidden

When our consciences are pure

We need not tire our bodies

We all trust in the purity of his love

So why our disturbance, and for what?

ʿAlī informed us from Ibn Baṭṭa who said: Abū al-Qāsim ʿAbd Allāh ibn Muḥammad al-Warrāq told us: Bishr ibn al-Walīd al-Kindī told us: Sahl, brother of Ḥazm, told us from Abū ʿImrān al-Jawnī from Jundub ibn ʿAbd Allāh who said: The Messenger of Allah (peace be upon him) said: "Whoever speaks about the Qurʾān based on his opinion, even if he is correct, has erred."

And through him he said: Muḥammad ibn Daʿlaj told us: Muḥammad ibn ʿAlī al-Ṣāʾigh told us: Saʿīd ibn Manṣūr told us: Ḥammād ibn Zayd told us from Ayyūb from Ibn Abī Mulayka who said: Abū Bakr al-Ṣiddīq, may Allah be pleased with him, was asked about a verse from the Book of Allah, so he said: "Which earth would carry me and which sky would shade me, and where would I go or what would I do if I were to speak about a verse from the Book of Allah other than what Allah intended by it?"

And through him he said: Daʿlaj told us: Muḥammad ibn ʿAlī told us: Saʿīd ibn Manṣūr told us: Yazīd ibn Hārūn told us from Ḥumayd al-Ṭawīl from Anas ibn Mālik that ʿUmar ibn al-Khaṭṭāb read on the pulpit "and fruits and pastures," then said: "This fruit we know, but what is 'abb'?" Then he reconsidered and said: "By your life, this indeed is affectation, O ʿUmar."

I say: This is sufficient for me regarding my two leaders of Islam and two successors of the Messenger of Allah (peace be upon him), the two rightly guided ones, and their hesitation and restraint from interpreting a verse from the Book of Allah, the Majestic and Exalted, while they were the most knowledgeable of creation about Allah, the Mighty and Majestic, after the Messenger of Allah (peace be upon him), and about His Messenger and the Book of Allah and its interpretation. So what can we say about the audacity

of the Muʿtazilites and Ashʿarites[3] and the rest of the misguided Scholastic theologians in interpreting (Ta'wil)[4] the attributes (Sifat) of the Most Merciful, the Mighty and Majestic, which the Qurʾān speaks of and which were transmitted by the reliable Imams and trustworthy scholars.

And through him he said: Jaʿfar al-Qāfilāʾī told us: Al-Ḥasan ibn Muḥammad ibn Abī Maʿshar told us: Wakīʿ told us from Usāma ibn Zayd from Muḥammad ibn Kaʿb al-Quraẓī who said: Muʿāwiya ibn Abī Sufyān, may Allah be pleased with him, said on the pulpit: "O Allah, none can prevent what You give, and none can give what You prevent. Whoever Allah wants good for, He gives him understanding in religion. I heard these words from your Prophet (peace be upon him)."

And through him said: Shuʿayb ibn Muḥammad al-Rāḥbān told us: ʿAlī ibn Ḥarb told us: Al-Ḥusayn ibn ʿAlī al-Juʿfī told us: Layth ibn Abī Sulaym told us from Mujāhid who said: "The jurist [faqīh] is one who fears Allah, the Mighty and Majestic."

And through him said: Muḥammad ibn Aḥmad ibn Abī Sahl al-Ḥarbī told us: Abū al-ʿAbbās ibn Masrūq al-Ṭūsī told us: Mūsā ibn Khāqān al-Naḥwī told us. And Aḥmad ibn ʿUthmān al-Adamī told us: Al-Ḥārith ibn Abī Usāma told

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[3] Ibn Abī Yaʿlā (d. 526/1133) was a Ḥanbalī scholar who expressed strong opposition to the Ashʿarī theological school, primarily due to methodological differences in their respective approaches to divine attributes [ṣifāt]. His criticisms centered on the Ashʿarī interpretation [taʾwīl] of certain divine attributes, which contrasted with a Ḥanbalī position of affirming these attributes without specifying their modality [bi-lā kayf] in general. Other Ḥanbalī scholars adopted the method of delegation [tafwīḍ al-maʿnā]. This latter group delegated the meaning of certain divine attributes to Allah, demonstrating that even within traditionalist Ḥanbalī thought, there existed multiple methodological approaches to understanding scriptural descriptions of divine attributes.

[4] There is textual evidence indicating that Imam Aḥmad ibn Ḥanbal (d. 241/855) occasionally employed figurative intepretation [taʾwīl] in certain contexts. For a detailed analysis of these instances, one may refer to the article entitled: ***Examples of the interpretations [Ta'wīlat] of Imām Aḥmad regarding the (Qur'anic) verses and Hadiths on the divine attributes (of Allah).*** See it here: https://www.darultahqiq.com/examples-of-the-interpretations-tawilat-of-imam-a%e1%b8%a5mad-regarding-the-quranic-verses-and-hadiths-on-the-divine-attributes-of-allah/

us: Abū al-Naḍr Hāshim ibn al-Qāsim told us: Bakr ibn Ḥubaysh told us from Layth ibn Abī Sulaym from Abū Hurayra al-Anṣārī from ʿAlī ibn Abī Ṭālib, may Allah be pleased with him, who said: "Shall I not tell you about the true jurist? The complete jurist is one who does not make people despair of Allah's mercy, does not make them feel secure from Allah's plan, does not give them license in disobeying Allah, and does not abandon the Qurʾān in preference for something else," and he mentioned the complete speech.

And through him said: Abū Shayba told us: Muḥammad ibn Ismāʿīl al-Ḥassānī told us: Yazīd ibn Hārūn told us: Al-Masʿūdī informed us from Al-Qāsim ibn ʿAbd al-Raḥmān who said: ʿAbd Allāh ibn Masʿūd said: "Fear of Allah is sufficient as knowledge, and being deceived by Allah is sufficient as ignorance."

And through him said: Abū al-Ḥussain al-Ḥarbī told us: Abū al-Qāsim al-Baghawī told us: Yaḥyā ibn al-Ḥarbī told us: Aḥmad ibn Masrūq told us: Al-Ḥussain ibn Ḥafṣ told us: Wakīʿ told us from Muḥammad ibn Abī ʿAlqama al-Laythī who said: ʿUmar ibn al-Khaṭṭāb, may Allah be pleased with him, wrote to Abū Mūsā: "Understanding [fiqh] is not in excessive talk and abundant narration; rather, understanding is the fear of Allah."

And through him said: Abū al-Qāsim al-Baghawī told us: Yaḥyā ibn Ayyūb al-ʿĀbid told us: ʿAbd al-Raḥmān ibn ʿUmar al-ʿUmarī told us: Abū Ḥāzim said: "A scholar cannot be a scholar until he has three qualities: he does not look down upon those below him in knowledge, does not envy those above him, and does not take worldly gain for his knowledge."

And through him said: Ibn Ṣāʿid told us: ʿAlī ibn Muslim told us: Sayyār told us: Jaʿfar ibn Sulaymān told us: Maṭar al-Warrāq told us: I asked Al-Ḥasan about an issue and he spoke about it. I said: "O Abū Saʿīd, the jurists disagree with you and oppose you." Al-Ḥasan said: "May your mother be bereaved of you! Look - have you ever seen a true jurist? Do you know who the jurist is? The jurist is the pious, the ascetic, who adheres to the Sunna of Muḥammad (peace be upon him), who does not mock those below him, does not ridicule

those above him, and does not take worldly gain for knowledge that Allah has taught him."

And through him said: Isḥāq al-Kādhī told us: ʿAbd Allāh ibn Aḥmad ibn Ḥanbal told us: My father told us: ʿAmr ibn al-Haytham told us: Abū Ḥurra told us from Al-Ḥasan who said: "The jurist is one who strives in worship, is ascetic regarding the worldly life, and adheres to the Sunna of Muḥammad (peace be upon him)."

And through him said: Abū ʿUmāra Ḥamza ibn al-Qāsim, the preacher of the Manṣūr Mosque, told us: Ḥanbal ibn Isḥāq told us: Abū ʿAbd Allāh told us: Sufyān ibn ʿUyayna told us: I heard Ayyūb say: I heard Al-Ḥasan saying: "I have never seen a true jurist who flatters or argues. He only spreads his wisdom - if it is accepted, he praises Allah, and if it is rejected, he praises Allah."

He said: And I heard Al-Ḥasan saying: "I have never seen a true jurist. The jurist is only one who is ascetic in this world, desirous of the hereafter, persistent in worship, and adherent to the Sunna."

And through him said: Abū Ṣāliḥ told us: Muḥammad ibn Yūnus al-Kudaymī told us: Ibrāhīm ibn Naṣr al-Ṣāʾigh told us, saying: I heard Al-Fuḍayl ibn ʿIyāḍ say: "The true jurist is one whom fear [of Allah] makes speak and whom fear makes silent. If he speaks, he speaks by the Book and the Sunna, and if he remains silent, he remains silent by the Book and the Sunna, and if something is unclear to him, he stops at it and refers it to one who knows."

I say: This, by Allah, is what is praiseworthy: the characteristic of our Imam Aḥmad, and those who follow his path, and how few they are. So, woe to the one who claims to follow his madhhab and adorns himself with issuing legal opinions [fatwā] on his authority, while he is at peace with those who wage

war against him, and assists those who oppose him. Allah's help is sought against the desolation of these times.[5]

And through him said: Muḥammad ibn Makhlad told us: Al- Marūdhī told us: Ibn Muslim told us: Ibn al-Mubārak was asked: "Do the scholars have a sign by which they are known?" He said: "The sign of a scholar is that he acts upon his knowledge, considers his many deeds as few, desires the knowledge of others, accepts truth from whoever brings it to him, and takes knowledge wherever he finds it. These are the signs and characteristics of a scholar."

Al- Marūdhī said: I mentioned that to Abū ʿAbd Allāh and he said: "This is how it is."

And through him said: Ibn Makhlad told us: Al- Marūdhī told us: I said to Abū ʿAbd Allāh: "It was said to Ibn al-Mubārak, 'How do you recognize the truthful scholar?' He said: 'One who is ascetic in this world and turns to the matters of his hereafter.' He said: "Yes, this is how he should be."

And through him said: Abū al-Ḥussain al-Kādhī told us: ʿAbd Allāh ibn Aḥmad told us: My father told me: ʿAffān told us: Ḥammād ibn Zayd told us from Ayyūb who said: "A scholar should put dust on his head in humility to Allah, the Mighty and Majestic."

And through him said: Abū Ḥafṣ ibn Shihāb told me: My father told me: Al-Athram told us: It was said to Abū ʿAbd Allāh regarding the hadith of ʿAmr: "It is not permissible for either of them to part from his companion fearing that he might ask him to cancel," which Ibn ʿAjlān narrates. Abū ʿAbd Allāh said: "And in the hadith of ʿAbd Allāh ibn ʿAmr is the invalidation of legal tricks [ḥiyal]."

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[5] In this passage, the author (Ibn Abi Ya'la) was lamenting about those who claim to follow Imam Aḥmad's school [madhhab] while contradicting his principles, using strong rhetorical devices including an oath (by Allah), a classical expression of distress (woe/wayḥ), and concluding with a traditional supplication.

And through him said: Abū Muḥammad Ṣāliḥ ibn Aḥmad told me: Abū Ḥafṣ Muḥammad ibn Dāwūd told us: Abū al-Ḥārith al-Ṣāʾigh told us: I heard Abū ʿAbd Allāh say: "These legal tricks that they have devised - Abū Ḥanīfa and his companions - they deliberately took the Sunnas and devised tricks to nullify them. They took what was said to them was forbidden and devised tricks until they made it permissible."[6]

And Al-Maymūnī said: I said: "O Abū ʿAbd Allāh, if someone swears an oath then uses a trick to invalidate it, is that trick permissible?" He said: "No, we do not approve of tricks."

And through him said: Abū Bakr ʿAbd al-ʿAzīz ibn Jaʿfar told us: Aḥmad ibn Muḥammad ibn Hārūn told us: ʿAbd Allāh ibn Muḥammad ibn ʿAbd al-Ḥamīd told us: Bakr ibn Muḥammad ibn al-Ḥakam told us: Abū ʿAbd Allāh said: "If someone swears about something then uses a trick to achieve it, he has achieved exactly what he swore about." Abū ʿAbd Allāh said: "How wicked they are," meaning the people of tricks, and said: "Whoever uses a trick has broken his oath."

And through him said: Ibrāhīm ibn Ḥabīb al-ʿAṭṭār told us: Abū Dāwūd al-Sijistānī told us: I heard Abū ʿAbd Allāh mention the tricks of the people of opinion [aṣḥāb al-raʾy], and he said: "They devise tricks to nullify the Sunnas of the Messenger of Allah (peace be upon him)."

Let us now mention some of his works:

- Al-Ibāna al-Kabīra (The Great Clarification)
- Al-Ibāna al-Ṣaghīra (The Small Clarification)

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[6] The Hanafi school had also written explanations on what this entails in response to its opponents. One may refer to an artiocle from a Hanafi site here: https://darulfiqh.com/the-fiqh-of-hiyal-legal-devices-and-strategems/

- Al-Sunan
- Al-Manāsik (The Rites)
- Al-Imām Ḍāmin
- Al-Inkār ʿalā man Qaṣṣara bi-Kutub al-Ṣuḥuf al-Ūlā
- Al-Inkār ʿalā man Akhadha al-Qurʾān min al-Ṣuḥuf
- Al-Nahy ʿan Ṣalāt al-Nāfila baʿd al-ʿAṣr wa-baʿd al-Fajr
- Taḥrīm al-Namīma
- Ṣalāt al-Jamāʿa
- Manʿ al-Khurūj baʿd al-Adhān wa-l-Iqāma li-ghayr Ḥāja
- Ījāb al-Ṣadāq bi-l-Khalwa
- Faḍl al-Muʾmin
- Al-Radd ʿalā man Qāla al-Ṭalāq al-Thalāth lā Yaqaʿ
- Ṣalāt al-Nāfila fī Shahr Ramaḍān baʿd al-Maktūba
- Dhamm al-Bukhl
- Taḥrīm al-Khamr
- Dhamm al-Ghināʾ wa-l-Istimāʿ ilayhi
- Al-Tafarrud wa-l-ʿUzla

And other works. It is said they exceed one hundred compositions.

Let us mention the year in which he died: His death was on the Day of ʿĀshūrāʾ in the year three hundred and eighty-seven, and he was buried in ʿUkbarā. I visited his grave, and his student Ibn Shihāb eulogized him, saying:

Far be it! There is no way to consolation

So let grief and wailing suffice you

The death of Ibn Baṭṭa is a breach that cannot be hoped

To be filled by anyone like him or equal

He passed away without successor

Nor, even if time extends, a replacement

As for the virtues after him, they are effaced

And knowledge is like abandoned ruins and traces

As for the graves, they are companionable

With his dwelling, while the homes are desolate

Who is there for the stubborn opponents when they diverge

And are concerned with distortion and interpretation?

Who is there for the Qurʾān and solving the unclear verses

Until proof from you is established for it?

Who is there for hadith and preserving it through narration

Transmitted, with its chain transmitted?

I wonder about a tongue that was like

The polished sword without any notches

He died whose traces and sciences

Are studied, their written form transmitted

Did the Shaykh die or did the earth quake

Or did eclipse occur in the luminous full moon?

Who is there for the obligations in their complex calculations

Regarding grandfather or return when they support?

Who is there for conditions and preserving the ruling of their branches

When principles were established before branches?

Whose established action agrees

With his word when he speaks?

Who does not fear when rights conflict

One in whom the vicissitudes of time turn?

Far be it that time should bring his like

Indeed time with his like is miserly

Allah is sufficient for me after him and He is the One

In all that I hope from Him, a guardian

Compensate our loss and grant us good replacement

From him, for You grant whatever You will

End of translation.

Ibn Baṭṭa and the Scholarly Criticism [Jarḥ] of his Status as a Transmitter of Prophetic and Historical Narrations [Aḥādīth wa-Āthār]:

A notable omission in Ibn Abī Yaʿlā's (d. 526/1133) biographical entry of Ibn Baṭṭa al-ʿUkbarī in his Ṭabaqāt al-Ḥanābila is the absence of critical assessments regarding Ibn Baṭṭa's reliability as a ḥadīth transmitter [muḥaddith]. This lacuna necessitates examining evaluations from prominent ḥadīth experts [nuqqād al-ḥadīth] across various periods. A comprehensive analysis requires consideration of both classical scholarly critiques and contemporary assessments, including those from recent Salafi scholarship, to establish a more complete understanding of Ibn Baṭṭa's status as a transmitter of Prophetic traditions and historical narratives [akhbār]. Additionally, such an examination allows for a critical evaluation of his personal theological positions, particularly regarding his understanding and presentation of divine attributes [ṣifāt].

What al-Khaṭīb al-Baghdādī (d. 463 AH) mentioned in his Tārīkh Baghdād:

Al-Khaṭīb al-Baghdādī mentioned as part of his entry on Ibn Baṭṭa the following in his Tārīkh Baghdād (12/100):

حَدَّثَنِي أحمد بن الحسن بن خيرون، قال: رأيت كتاب ابن بطة بمعجم البغوي في نسخة كانت لغيره، وقد حك اسم صاحبها وكتب اسمه عليها

Aḥmad ibn al-Ḥasan ibn Khayrūn narrated to me, saying: I saw Ibn Baṭṭa's copy of al-Baghawī's 'Muʿjam' in a manuscript that belonged to someone else, **and he had erased its owner's name and written his name on it.**

قال لي أبو القاسم الأزهري: ابن بطة ضعيف، ليس بحجة، وعندي عنه معجم البغوي ولا أخرج منه في الصحيح شيئا.

Abū al-Qāsim al-Azharī said to me: ***Ibn Baṭṭa is weak, not authoritative***, and I have al-Baghawī's 'Muʿjam' from him, but I do not include anything from it in authentic narrations.

قلت له: فكيف كان كتابه بالمعجم؟ فقال: لم نر له أصلا به، وإنما دفع إلينا نسخة طرية بخط ابن شهاب فنسخنا منها، وقرأنا عليه

I said to him: "How was his book of the Muʿjam?" He said: "We never saw his original copy of it. He only gave us a fresh copy in Ibn Shihāb's handwriting, so we copied from it and read it to him."

شاهدت عند حمزة بن محمد بن طاهر الدقاق نسخة بكتاب محمد بن عزيز في غريب القرآن وعليها سماع ابن السوسنجردي من ابن بطة، عن ابن عزيز فسألت حَمْزَة عن ذلك، فأنكر أن يكون ابن بطة سمع الكتاب من ابن عزيز وقال: ادعى سماعه ورواه.

I witnessed at Ḥamza ibn Muḥammad ibn Ṭāhir al-Daqqāq's possession a manuscript of Muḥammad ibn ʿAzīz's book on rare words in the Qur'an [Gharīb al-Qurʾān], and on it was Ibn al-Sūsanjirdī's certification of hearing [samāʿ] from Ibn Baṭṭa, from Ibn ʿAzīz. So, I asked Ḥamza about this, and ***he denied that Ibn Baṭṭa had heard the book from Ibn ʿAzīz and said: 'He claimed to have heard it and transmitted it (falsely).'***

قلت: وكذلك ادعى سماع كتب أبي محمد بن قتيبة ورواها عن شيخ سماه ابن أبي مريم، وزعم أنه دينوري حدثه عن ابن قتيبة، وابن أبي مريم هذا لا يعرفه أحد من أهل العلم ولا ذكره سوى ابن بطة، فالله أعلم.

I say: And likewise, he claimed to have heard the books of Abū Muḥammad ibn Qutayba and narrated them from a Shaykh he named Ibn Abī Maryam, claiming he was from Dīnawar and narrated to him from Ibn Qutayba. And this Ibn Abī Maryam is not known to any of the scholars, and no one mentioned him except Ibn Baṭṭa, and Allah knows best.

حَدَّثَنِي عَبْدُ الْوَاحِدِ بْنُ عَلِيٍّ الأَسْدِيُّ، قَالَ: قَالَ لِي مُحَمَّدُ بْنُ أَبِي الْفَوَارِسِ: رَوَى ابْنُ بَطَّةَ، عَنِ الْبَغَوِيِّ، عَنْ مُصْعَبِ بْنِ عَبْدِ اللَّهِ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ»

ʿAbd al-Wāḥid ibn ʿAlī al-Asadī narrated to me, saying: Muḥammad ibn Abī al-Fawāris said to me: Ibn Baṭṭa narrated from al-Baghawī, from Muṣʿab ibn ʿAbd Allāh, from Mālik, from al-Zuhrī, from Anas, from the Prophet ﷺ who said: ***"Seeking knowledge is an obligation upon every Muslim."***

قلت: وهذا الحديث باطل من حديث مالك، ومن حديث مصعب عنه، ومن حديث البغوي عن مصعب، وهو موضوع بهذا الإسناد، والحمل فيه على ابن بطة، والله أعلم.

I say: And this hadith is false as a narration of Mālik, and as a narration of Muṣʿab from him, and as a narration of al-Baghawī from Muṣʿab, ***and it is fabricated with this chain, and the burden for it falls upon Ibn Baṭṭa, and Allah knows best.***

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ الْعَتِيقِيُّ بِلَفْظِهِ مِنْ أَصْلِ كِتَابِهِ وَكَتَبَهُ لِي بِخَطِّهِ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُحَمَّدِ بْنِ حَمْدَانَ الْفَقِيهُ بِعُكْبَرَا، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ عَبْدِ اللهِ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لا يَقْبِضُ الْعِلْمَ انْتِزَاعًا»، الْحَدِيثَ.

Aḥmad ibn Muḥammad al-ʿAtīqī narrated to me in his words from his original book and wrote it for me in his handwriting, saying: ʿUbayd Allāh ibn Muḥammad ibn Ḥamdān the jurist narrated to us in ʿUkbarā, saying: ʿAbd Allāh ibn Muḥammad al-Baghawī narrated to us, saying: Muṣʿab ibn ʿAbd Allāh al-Zubayrī narrated to us, saying: Mālik ibn Anas narrated to us, from Hishām ibn ʿUrwa, from his father, from ʿAbd Allāh ibn ʿAmr, who said: I heard the Messenger of Allah ﷺ say: ***"Indeed Allah does not take away knowledge by snatching it,"*** the hadith.

وَهَذَا الْحَدِيثُ أَيْضًا بَاطِلٌ مِنْ رِوَايَةِ الْبَغَوِيِّ عَنْ مُصْعَبٍ وَلَمْ أَرَهُ، عَنْ مُصْعَبٍ، عَنْ مَالِكٍ أَصلا، فَاللَّهُ أَعْلَمُ

And this hadith is also false from the narration of al-Baghawī from Muṣʿab, and I have not seen it from Muṣʿab from Mālik at all, and Allah knows best.

End of quotes.

Abū al-Qāsim ibn ʿAsākir (d. 571 AH) mentioned the following in his Tārīkh Dimashq (38/110) from Abu Dharr al-Harawi (d. 434 AH):

قرأت على ابن حمزة عن عبد العزيز بن أحمد أنا أبو النجيب عبد الغفار بن عبد الواحد الأرموي قال سألت أبا ذر عن ابن بطة فقال كتبت عنه أحاديث واجتهدت به على أن يخرج لي شيئا من الأصول فلم يفعل وقال كتبي مدفونة في بيت مطين فاجتهدت به على أن أخرجها له أنا وأكفيه المؤونة فلم يفعل فزهدت فيه

Meaning:

I read to Ibn Ḥamza from ʿAbd al-ʿAzīz ibn Aḥmad, who was informed by Abū al-Najīb ʿAbd al-Ghaffār ibn ʿAbd al-Wāḥid al-Urmawī who said: "I asked Abū Dharr about Ibn Baṭṭa, and he said**: *'I wrote down ḥadīths from him and strove to get him to produce some of his source materials for me, but he did not do so. He said, "My books are buried in a clay house." So I strove with him, offering to extract them myself and spare him the trouble, but he would not do so, so I became disinterested in him.'"***

The verdict of Abū al-Ḥasan Ibn al-Athīr al-Jazarī (d. 630 AH)

Ibn al-Athīr al-Jazarī mentioned the following ruling on Ibn Baṭṭa in his al-Kāmil fī al-Tārīkh (7/494-495):

وَفِيهَا، فِي الْمُحَرَّمِ، تُوُفِّيَ عُبَيْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ حَمْدَانَ أَبُو عَبْدِ اللَّهِ
الْعُكْبَرِيُّ الْمَعْرُوفُ بِابْنِ بَطَّةَ الْحَنْبَلِيُّ، وَكَانَ مَوْلِدُهُ فِي شَوَّالٍ سَنَةَ أَرْبَعٍ وَثَلَاثِمِائَةٍ، وَكَانَ زَاهِدًا، عَابِدًا، عَالِمًا، ضَعِيفًا فِي الرِّوَايَةِ.

Meaning:

"In this year, in Muḥarram, ʿUbaydullāh ibn Muḥammad ibn Ḥamdān Abū ʿAbdullāh al-ʿUkbarī, known as Ibn Baṭṭa al-Ḥanbalī, died. He was born in Shawwāl of the year three hundred and four. He was an ascetic, a devotee, a scholar, ***<u>but weak [ḍaʿīf] in narration transmission [riwāya]."</u>***

Verdicts from Shams al-Dīn al-Dhahabī (d. 748 AH):

Al-Dhahabī (d. 748 AH) said the following about Ibn Batta in his al-Mughnī fī al-Ḍuʿafāʾ(The Sufficient Book on the Weak Narrators, 2/417, no. 3944):

عبيد الله بن مُحَمَّد بن بطة العكبري إِمَام لكنه لين صَاحب أَوْهَام مَاتَ سنة ثَمَانِينَ وثلثمائة

Meaning:

"ʿUbaydullāh ibn Muḥammad ibn Baṭṭa al-ʿUkbarī, an Imam ***but he was lenient [in narration], possessor of delusions.*** He died in the year three hundred and eighty [380 AH]."

NB – Ibn Batta actually died in 387AH as other biographies have mentioned. By delusions he meant mistakes in his transmission of certain narrations.

Al-Dhahabī said the following about Ibn Baṭṭa in his Siyar Aʿlām al-Nubalāʾ(16/530):

قُلْتُ: لابنِ بَطَّةَ مَعَ فضلِهِ أَوهَامٌ وَغلطٌ.

Meaning:

"I say: Despite his virtue, Ibn Baṭṭa has delusions (in transmission of narrations) and errors."

Al-Dhahabī also mentioned the following in his Siyar Aʿlām al-Nubalāʾ(16/532):

قَالَ عَبْدُ الوَاحِدِ: وَكُنْتُ قَدْ رَأَيْتُ فِي كُتُبِ ابْنِ بَطَّةَ نُسْخَةً بِحَدِيْثِ عَلِيِّ بنِ الجَعْدِ قَدْ حَكَّهَا، وَكَتَبَ بِخَطِّهِ سَمَاعَهُ فِيْهَا، فذكرتُ ذَلِكَ لِلْحَسَنِ بنِ شِهَابٍ، فَعجبَ مِنْهُ.
قَالَ عَبْدُ الوَاحِدِ: وَرَوَى ابْنُ بَطَّةَ، عَنِ النَّجَّادِ، عَنِ العُطَارِدِيِّ، فَأَنكرَ عَلِيُّ بنُ يَنَالَ عَلَيْهِ، وَأَسَاءَ القَوْلَ فِيْهِ، حَتَّى هَمَّتِ العَامَّةُ بِابْنِ ينَالَ، فَاخْتَفَى، ثُمَّ تَتَبَّعَ ابْنُ بَطَّةَ مَا خَرَّجَهُ كَذَلِكَ، وَضَرَبَ عَلَيْهِ .
وَقَالَ عُبَيْدُ اللهِ الأَزْهَرِيُّ: ابْنُ بَطَّةَ ضَعِيْفٌ، وَعِنْدِي عَنْهُ (مُعْجَمُ البَغَوِيّ) ، وَلاَ أُخرّجُ عَنْهُ فِي (الصَّحِيْحِ) شَيْئاً.
وَقَالَ حَمْزَةُ بنُ مُحَمَّدِ بنِ طَاهِرٍ الدَّقَّاقُ: لَمْ يَسْمَع ابْنُ بَطَّةَ الغريبَ مِن ابْنِ عزيزٍ، وَقَالَ: ادَّعَى سَمَاعَهُ.
قَالَ الخَطِيْبُ: وَرَوَى ابْنُ بَطَّةَ كتبَ ابْنِ قُتَيْبَةَ عَنِ ابْنِ أَبِي مَرْيَمَ الدِّيْنَوَرِيِّ عَنْهُ، وَلاَ يعرفُ ابْنُ أَبِي مَرْيَمَ.

Meaning:

"ʿAbd al-Wāḥid said: ***I had seen among Ibn Baṭṭa's books a manuscript containing the hadith of ʿAlī ibn al-Jaʿd which he had erased, and he wrote in his own handwriting his attestation of hearing [samāʿ] in it. I mentioned this to al-Ḥasan ibn Shihāb, and he was astonished by it.***

ʿAbd al-Wāḥid said: Ibn Baṭṭa narrated from al-Najjād, from al-ʿUṭāridī, and ʿAlī ibn Yanāl criticized him for it and spoke badly of him, until the common people threatened Ibn Yanāl, so he went into hiding. Then Ibn Baṭṭa traced what he had transmitted like this and struck it out.

ʿUbaydullāh al-Azharī said: Ibn Baṭṭa is weak, and I have from him "Muʿjam al-Baghawī", but I don't extract anything from it in "the Ṣaḥīḥ".

Ḥamza ibn Muḥammad ibn Ṭāhir al-Daqqāq said: ***Ibn Baṭṭa did not hear "al-Gharīb" from Ibn ʿAzīz, and he said: He claimed to have heard it.***

Al-Dhahabi said the following in his al-ʿIbar fī Khabar man Ghabar (2/171):

وابن بطّة، الإمام أبو عبد الله عبيد الله بن محمد بن محمد بن حمدان العكبري، الفقيه الحنبلي العبد الصالح، في المحرم وله ثلاث وثمانون سنة. وكان صاحب حديث، ولكنه ضعيف، من قبل حفظه

Meaning:

"Ibn Baṭṭa, the Imam Abū ʿAbdullāh ʿUbaydullāh ibn Muḥammad ibn Muḥammad ibn Ḥamdān al-ʿUkbarī, the Ḥanbalī jurist and righteous servant, [died] in Muḥarram at the age of eighty-three years. He was a ḥadīth scholar [ṣāḥib ḥadīth], **<u>but he was [ḍaʿīf] weak in terms of his memory."</u>**

Al-Dhahabī mentioned the following about Ibn Baṭṭa in his Tārīkh al-Islām (8/614):

قُلْتُ: وَابْنُ بَطَّةَ ضَعِيفٌ مِنْ قِبَلِ حِفْظِهِ، فَقَدْ أَخْبَرَنَا الْمُسْلِمُ بْنُ عِلانَ وَالْمُؤَمَّلُ الْبَالِسِيُّ كتابةً أن أبا اليمن الكندي أخبرهم، قال: أخبرنا أبو منصور القزاز، قال: أخبرنا أبو بكر الخطيب، قال: حَدَّثَنِي عَبْدُ الْوَاحِدِ بْنُ عَلِيٍّ الْأَسَدِيُّ، قَالَ لِي أَبُو الْفَتْحِ بْنُ أَبِي الْفَوَارِسِ: رَوَى ابْنُ بَطَّةَ، عَنِ الْبَغَوِيِّ عَنْ مُصْعَبِ بْنِ عَبْدِ اللَّهِ، عَنْ مَالِكٍ، عَنِ قَالَ الخطيب: ." الزُّهْرِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ قَالَ: " طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ قلت: يعني أنه لم يحدث البَغَوي، وتفرد بِهِ ابن بطة، فيجوز أن يكون غلط .هذا باطل، والحمل فِيهِ عَلَى ابن بطة قال الخطيب: وأخبرنا العتيقي، قال: حدثنا ابن .فِيهِ، وقفز من سند إلى متن آخر، لقلّة إتقانه، لا أنّه تعمّد وضعه حدثنا مصعب، قال: حدثنا مالك عن هشام بن عروة، فذكر حديث " قَبْض :بطة، قال: حدثنا البغوي، قال قلت: والكلام فِي هذا، كالكلام فِي الَّذِي قبله، لعلّه دخل عَلَى .قَالَ الخطيب: وهو باطل بهذا الْأسناد ."العِلْم ابن بطة حديث فِي حديث

Meaning:

I say: **<u>Ibn Baṭṭa was [ḍaʿīf] weak in terms of his memory</u>**. Al-Muslim ibn ʿIlān and al-Muʾammal al-Bālisī informed us in writing that Abū al-Yaman al-Kindī informed them, saying: Abū Manṣūr al-Qazzāz informed us, saying: Abū Bakr al-Khaṭīb informed us, saying: ʿAbd al-Wāḥid ibn ʿAlī al-Asadī narrated to me, saying: Abū al-Fatḥ ibn Abī al-Fawāris said to me: "Ibn Baṭṭa narrated from al-Baghawī from Muṣʿab ibn ʿAbdullāh, from Mālik, from al-Zuhrī, from Anas, from the Prophet, peace and blessings be upon him, who said: '*Seeking knowledge is an obligation upon every Muslim.*'"

Al-Khaṭīb said: "This is false, and the responsibility for it lies with Ibn Baṭṭa."

I say: Meaning that al-Baghawī did not narrate it, and Ibn Baṭṭa was alone in narrating it, so it's possible that he made a mistake in it and jumped from one chain of transmission [isnād] to another text [matn] due to his lack of precision, not that he deliberately fabricated it.

Al-Khaṭīb said: Al-ʿAtīqī informed us, saying: Ibn Baṭṭa narrated to us, saying: Al-Baghawī narrated to us, saying: Muṣʿab narrated to us, saying: Mālik narrated to us from Hishām ibn ʿUrwa, and he mentioned the ḥadīth about "the removal of knowledge." Al-Khaṭīb said: "And this is false with this chain of transmission."

I say: And the discussion about this is like the discussion about the previous one - perhaps one ḥadīth got mixed up with another for Ibn Baṭṭa.

Al-Dhahabī said at the end of the entry for Ibn Baṭṭa in his Tārīkh al-Islām (8/617):

قلت: رحم اللَّه ابْن بطة، فَبدون ما أوردنا يُضْعِف المحدّث.

Meaning:

"I say: May Allah have mercy upon Ibn Baṭṭa [raḥimahullāh]. ***For with less than what we have mentioned, a ḥadīth scholar would be considered weak [yuḍʿaf al-muḥaddith]."***

Al-Dhahabī's statement indicates that even if Ibn Baṭṭa had committed fewer errors than what was documented, it would still be enough to classify him as being a weak [ḍaʿīf] transmitter of narrations.

Al-Dhahabī made excuses for Ibn Baṭṭa's errors or deliberate fabrications, characterizing them as mere oversights. However, other scholars adopted stricter positions regarding Ibn Baṭṭa's reliability, identifying instances where he fabricated material and falsely claimed to have heard narrations directly, which were subsequently exposed as untrue.

Al-Dhahabī quoted the following in his Mīzān al-Iʿtidāl (3/18):

وقال أَبو القاسم الأزهري: ابن بطة ضعيف ضعيف

And Abū al-Qāsim al-Azharī said: ***"Ibn Baṭṭa is weak, weak."***

Note: The repetition of "weak" (ضعيف ضعيف) in Arabic is for emphasis, indicating that Ibn Baṭṭa was very weak or extremely unreliable as a narrator.

Verdicts from Ibn Ḥajar al-ʿAsqalānī (d. 852 AH):

Ibn Ḥajar al-ʿAsqalānī mentioned the following in his Lisān al-Mīzān (5/342) which is a follow up to al-Dhahabī's Mīzān al-Iʿtidāl:

5039 – عُبَيد الله بن محمد بن بطة العكبري الفقيه.

إمام لكنه ذو أوهام لحق البغوي، وَابن صاعد.

قال ابن أبي الفوارس: روى ابن بطة عن البغوي عن مصعب عن مالك، عَن الزُّهْرِيّ، عَن أنس رضي الله عنه مرفوعا: طلب العلم فريضة على كل مسلم.

وهذا باطل.

العتيقي: حدثنا ابن بطة , حدثنا البغوي , حدثنا مصعب , حدثنا مالك عن هشام، عَن أبيه فذكر حديث قبض العلم وهو بهذا الإسناد باطل.

وقد روى ابن بطة عن النجاد عن العطاردي فأنكر عليه علي بن ينال وأساء القول فيه حتى همت العامة بابن ينال فاختفى.

وقال أبو القاسم الأزهري: ابن بطة ضعيف ضعيف.

قلت: ومع قلة إتقان ابن بطة في الرواية فكان إماما في السنة إماما في الفقه صاحب أحوال وإجابة دعوة رضي الله عنه، انتهى.

وقد وقفت لابن بطة على أمر استعظمته واقشعر جلدي منه. [ص:343]

قال ابن الجوزي في الموضوعات: أخبرنا علي بن عُبَيد الله الزاغواني أخبرنا علي بن أحمد بن البسري أنبأنا أبو عبد الله بن بطة , حدثنا إسماعيل بن محمد الصفار , حدثنا الحسن بن عرفة , حدثنا خلف بن خليفة، عَن حُمَيد الأعرج، عَن عَبد الله بن الحارث، عَن عَبد الله بن مسعود رضي الله عنه قال: قال النبي صلى الله عليه وسلم: كلم الله تعالى موسى يوم كلمه وعليه جبة صوف وكساء صوف ونعلان من جلد حمار غير ذكي فقال: من ذا العبراني الذي يكلمني من الشجرة؟ قال: أنا الله.

قال ابن الجوزي: هذا لا يصح وكلام الله لا يشبه كلام المخلوقين والمتهم به حميد.

قلت: كلا والله بل حميد بريء من هذه الزيادة المنكرة فقد أخبرنا به الحافظ أبو الفضل بن الحسين بقراءتي عليه أخبرنا أبو الفتح الميدومي أخبرنا أبو الفرج بن الصيقل أخبرنا أبو الفرج بن كليب أخبرنا أبو القاسم بن بيان أخبرنا أبو الحسن بن مخلد أخبرنا إسماعيل بن محمد الصفار , حدثنا الحسن بن عرفة , حدثنا خلف بن خليفة، عَن حُمَيد الأعرج، عَن عَبد الله بن الحارث، عَن عَبد الله

بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: يوم كلم الله تعالى موسى كانت عليه جبة صوف وسراويل صوف وكساء صوف وكمه صوف ونعلاه من جلد حمار غير ذكي.

وكذلك رواه الترمذي، عَن عَلِيّ بن حجر عن خلف بن خليفة بدون هذه الزيادة.

وكذا رواه سعيد بن منصور عن خلف دون هذه الزيادة.

وكذا رواه أبو يَعلَى في مسنده عن أحمد بن حاتم عن خلف بن خليفة بدون هذه الزيادة.

[ص:344]

ورواه الحاكم في "المُستَدرَك" ظنا منه أن حميد الأعرج هو حميد بن قيس المكي الثقة وهو وهم منه.

وقد رواه من طريق عمر بن حفص بن غياث، عَن أبيه وخلف بن خليفة جميعا، عَن حُمَيد بدون هذه الزيادة.

وقد رويناه من طرق ليس فيها هذه الزيادة وما أدري ما أقول في ابن بطة بعد هذا فما أشك أن إسماعيل بن محمد الصفار لم يحدث بهذا قط والله أعلم بغيبه.

وقال أبو الفتح القواس: ذكرت لأبي سعد الإسماعيلي ابن بطة وعلمه وزهده فخرج إليه فلما عاد قال لي: هو فوق الوصف.

قال الخطيب: حدثني عبد الواحد بن علي العكبري قال: لم أر في شيوخ أصحاب الحديث، وَلا في غيرهم أحسن هيئة من ابن بطة. ومات سنة 387.

قال أبو ذر الهروي: سمعت نصر الأندلسي – وكان يحفظ ويفهم ورحل إلى خراسان – قال: خرجت إلى عكبرا فكتبت عن شيخ بها، عَن أبي خليفة وعن ابن بطة ورجعت إلى بغداد فقال الدارقطني: أيش كتبت، عَنِ ابن بطة؟ قلت: كتاب السنن لرَجَاء بن مُرَجًّا حدثني به عن حفص بن عمر الأردبيلي عن رَجَاء بن مُرَجًّا فقال الدارقطني: هذا محال دخل رَجَاء بن مُرَجًّا بغداد سنة أربعين ودخل حفص بن عمر سنة سبعين فكيف سمع منه.

وحكى الحسن بن شهاب نحو هذه الحكاية عن الدارقطني وزاد: إنهم أبردوا بريدا إلى أردبيل وكان ولد حفص بن عمر حيا هناك فعاد جوابه أن أباه لم يروه عن رَجَاء بن مُرَجًّا ولم يره قط وأن مولده كان بعد موته بسنتين.

قال: فتتبع ابن بطة النسخ التي كتبت عنه وغير الرواية وجعل مكانها: عن ابن الراجيان عن فتح بن شخرف عن رجاء. [ص:345]

وقال أبو القاسم التنوخي: أراد أبي أن يخرجني إلى عكبرا لأسمع من ابن بطة معجم الصحابة للبغوي فجاءه أبو عبد الله بن بكير وقال له: لا تفعل فإن ابن بطة لم يسمعه من البغوي.

وقال الأزهري: عندي، عَنِ ابن بطة معجم البغوي فلا أخرج عنه في الصحيح شيئا لأنا لم نر له به أصلا وإنما دفع إلينا نسخة طرية بخط ابن شهاب فقرأناها عليه.
وقال الخطيب: حدثني أحمد بن الحسن بن خيرون قال: رأيت كتاب ابن بطة بمعجم البغوي في نسخة كانت لغيره وقد حك اسم صاحبها وكتب عليها اسمه.
قال ابن عساكر: وقد أراني شيخنا أبو القاسم السمرقندي بعض نسخة ابن بطة بمعجم البغوي فوجدت سماعه فيه مصلحا بعد الحك كما حكاه الخطيب، عَنِ ابن خيرون.
وقال أبو ذر الهروي: أجهدت على أن يخرج لي شيئا من الأصول فلم يفعل فزهدت فيه.

Meaning:

"5039 - ʿ**Ubaydullāh ibn Muḥammad ibn Baṭṭa al-ʿUkbarī, the jurist.** ***An Imam but prone to delusions*** (when transmitting narrations). He met al-Baghawī and Ibn Ṣāʿid.

Ibn Abī al-Fawāris said: Ibn Baṭṭa narrated from al-Baghawī from Muṣʿab from Mālik, from al-Zuhrī, from Anas (may Allah be pleased with him) as a raised report [marfūʿan]: "Seeking knowledge is obligatory upon every Muslim."

And this is false.

Al-ʿAtīqī: Ibn Baṭṭa told us, al-Baghawī told us, Muṣʿab told us, Mālik told us from Hishām, from his father - then he mentioned the hadith about the withdrawal of knowledge, and with this chain it is false.

Ibn Baṭṭa narrated from al-Najjād from al-ʿUṭāridī, and ʿAlī ibn Yanāl criticized him for it and spoke badly of him until the common people threatened Ibn Yanāl, so he went into hiding.

Abū al-Qāsim al-Azharī said: "Ibn Baṭṭa is weak, weak."

I say: Despite Ibn Baṭṭa's lack of precision in narration, he was an Imam in the Sunna, an Imam in jurisprudence, a person of spiritual states and answered prayers, may Allah be pleased with him. End quote.

(Ibn Hajar said:) ***I came across something from Ibn Baṭṭa that I found enormously troubling and that made my skin have goose bumps. [p.343].***

Ibn al-Jawzī said in "al-Mawḍūʿāt" [The Fabrications]: ʿAlī ibn ʿUbaydullāh al-Zāghwānī informed us, ʿAlī ibn Aḥmad ibn al-Basrī informed us, ***Abū ʿAbdullāh ibn Baṭṭa***[7] informed us, Ismāʿīl ibn Muḥammad al-Ṣaffār told us, al-Ḥasan ibn ʿArafa told us, Khalaf ibn Khalīfa told us, from Ḥumayd al-Aʿraj, from ʿAbdullāh ibn al-Ḥārith, from ʿAbdullāh ibn Masʿūd (may Allah be pleased with him) who said: The Prophet ﷺ said: "When Allah the Exalted spoke to Mūsā on the day He spoke to him, he was wearing a woolen cloak and woolen garment and sandals from the skin of an untanned donkey, and ***He said: 'Who is this Hebrew who speaks to Me from the tree?' He said: 'I am Allah.'***

Ibn al-Jawzī said: This is not authentic. Allah's speech does not resemble the speech of created beings, and Ḥumayd is accused regarding it.

I (Ibn Hajar) say: No, by Allah! Rather, Ḥumayd is innocent of this rejected addition, for the Ḥāfiẓ Abū al-Faḍl ibn al-Ḥussain informed us with my reading to him that Abū al-Fatḥ al-Maydūmī informed us, Abū al-Faraj ibn al-Ṣayqal informed us, Abū al-Faraj ibn Kulayb informed us, Abū al-Qāsim ibn Bayān informed us, Abū al-Ḥasan ibn Makhlad informed us, Ismāʿīl ibn Muḥammad al-Ṣaffār told us, al-Ḥasan ibn ʿArafa told us, Khalaf ibn Khalīfa told us, from Ḥumayd al-Aʿraj, from ʿAbdullāh ibn al-Ḥārith, from ʿAbdullāh ibn Masʿūd (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said: "On the day Allah the Exalted spoke to Mūsā, he was wearing a woolen cloak, woolen trousers, a woolen garment, a woolen hood, and his sandals were from untanned donkey skin."

And this is how al-Tirmidhī narrated it from ʿAlī ibn Ḥujr from Khalaf ibn Khalīfa without this addition.

And this is how Saʿīd ibn Manṣūr narrated it from Khalaf without this addition.

[7] He transmitted it as such in his al-Ibāna al-Kubrā (6/306, no. 472).

And this is how Abū Yaʿlā narrated it in his Musnad from Aḥmad ibn Ḥātim from Khalaf ibn Khalīfa without this addition. [p.344]

Al-Ḥākim narrated it in "Al-Mustadrak" thinking that Ḥumayd al-Aʿraj was Ḥumayd ibn Qays al-Makkī the trustworthy one, and this was a mistake on his part.

It was also narrated through ʿUmar ibn Ḥafṣ ibn Ghiyāth, from his father and Khalaf ibn Khalīfa together, from Ḥumayd without this addition.

We have narrated it through various chains none of which contain this addition, ***and I don't know what to say about Ibn Baṭṭa after this***[8], for I have

[8] Ibn Ḥajar has been cited with another assessment, though it remains unclear which represents his final position regarding Ibn Baṭṭa's singular transmission of the additional text. Ibn ʿIrāq (d. 963 AH) mentioned the following in his Tanzīh al-Sharīʿa (1/228-229) and note the verdict of the late Moroccan editor known as **Abdullah al-Ghumari** (d. 1993) in the footnote:

[حَدِيثٌ] . " كَلَّمَ اللَّهُ مُوسَى يَوْمَ كَلَّمَهُ وَعَلَيْهِ جُبَّةٌ صُوفٌ وَكِسَاءٌ صُوفٌ وَنَعْلانِ مِنْ جِلْدِ حِمَارٍ غَيْرِ ذَكِيٍّ، فَقَالَ: مَنْ ذَا الْعَبْرَانِيُّ الَّذِي يُكَلِّمُنِي مِنْ هَذِهِ الشَّجَرَةِ؟ قَالَ: أَنَا اللَّهُ " (ابْن بطة) من حَدِيث ابْن مَسْعُود وَلَا يَصح، فَإِن كَلَام الله لَا يشبه كَلَام المخلوقين وَفِيه حميد الْأَعْرَج وَهُوَ الْمُتَّهم بِهِ، وَاسم أَبِيه عَليّ وَقيل عَطاء وَقيل عمار، وَلَيْسَ بحميد ابْن قيس الْأَعْرَج صَاحب الزُّهْرِيّ فَذَاك من رجال الصَّحِيح،، وَهَذَا قَالَ الدَّارَقُطْنِيّ فِيهِ مَتْرُوك، وَقَالَ السُّيُوطِيّ: قَالَ الْحَافِظ ابْن حجر كلا وَالله بل حميد برِئ من هَذِه الزِّيَادَة، فقد جَاءَ من طرق عَن خلف بن خَلِيفَة عَنهُ بِدُونِهَا، مِنْهَا عِنْد الترمذى عَن على ابْن حجر عَن خلف بِدُونِهَا، وَمَا أَشك أَن إِسْمَاعِيل الصفار يَعْنِي شيخ ابْن بطة لم يحدث بهَا

قطّ، وَمَا أَدْرِي مَا أَقُول فِي ابْن بطة بعد هَذَا؟ (قلت) قَالَ الذَّهَبِيّ فِي تلخيصه: تفرد بهَا ابْن بطة وَإِلَّا فَهُوَ فِي نُسْخَة الصفار عَن الْحسن بن عَرَفَة عَن خلف بِدُونِهَا. انْتهى وَرَأَيْت بِخَط الْحَافِظ ابْن حجر على حَاشِيَة مُخْتَصر الموضوعات لِابْنِ درباس: هَذَا الحَدِيث فِي نُسْخَة الْحسن بن عَرَفَة رِوَايَة إِسْمَاعِيل الصفار عَنهُ، وَلَيْسَ فِيهِ هَذِه الزِّيَادَة الْبَاطِلَة الَّتِي فِي آخِره وَالظَّاهِر أَن هَذِه الزِّيَادَة من سوء حفظ ابْن بطة انْتهى وَالله تَعَالَى أعلم. قَالَ الْحَافِظ ابْن حجر: وَرَوَاهُ الْحَاكِم فِي الْمُسْتَدْرك ظنا مِنْهُ أَن حميد الْأَعْرَج هُوَ حميد بن قيس الْمَكِّيّ الثِّقَة وَهُوَ وهم مِنْهُ انْتهى (قلت) سبقه إِلَى التَّنْبِيه على هَذَا. الذَّهَبِيّ فِي تَلْخِيص الْمُسْتَدْرك وَالله تَعَالَى أعلم.

Meaning: [Hadith]: "Allah spoke to Moses on the day He spoke to him while he was wearing a wool cloak and a wool garment, and two sandals from untanned donkey hide. He said: 'Who is this Hebrew who speaks to me from this tree?' He said: 'I am Allah.'"

(Ibn Baṭṭa) from the hadith of Ibn Masʿūd, and it is not authentic, for Allah's speech does not resemble the speech of created beings. It contains Ḥumayd al-Aʿraj who is accused regarding it. His father's name is ʿAlī, though some say ʿAṭāʾ, and some say

no doubt that Ismāʿīl ibn Muḥammad al-Ṣaffār never narrated this at all, and Allah knows best what is hidden.[9]

ʿAmmār. He is not Ḥumayd ibn Qays al-Aʿraj, the companion of al-Zuhrī, for that one is among the men of the Ṣaḥīḥ. About this one, al-Dāraquṭnī said he is abandoned.

Al-Suyūṭī said: **Al-Ḥāfiẓ Ibn Ḥajar** said: No, by Allah, rather Ḥumayd is innocent of this addition, for it has come through routes from Khalaf ibn Khalīfa from him without it, including in al-Tirmidhī from ʿAlī ibn Ḥujr from Khalaf without it. And I have no doubt that Ismāʿīl al-Ṣaffār, meaning Ibn Baṭṭa's teacher, never narrated it at all. ***And I don't know what to say about Ibn Baṭṭa after this?***

(I say) Al-Dhahabī said in his Talkhīṣ: Ibn Baṭṭa was alone in narrating it this way, otherwise it appears in al-Ṣaffār's copy from al-Ḥasan ibn ʿArafa from Khalaf without it. End quote. And I saw in the handwriting of **al-Ḥāfiẓ Ibn Ḥajar** on the margin of Mukhtaṣar al-Mawḍūʿāt by Ibn Darbās: This hadith is in the copy of al-Ḥasan ibn ʿArafa through the narration of Ismāʿīl al-Ṣaffār from him, and it does not contain this false addition at its end. ***It appears that this addition is from Ibn Baṭṭa's poor memory.*** End quote. And Allah the Exalted knows best.

Al-Ḥāfiẓ Ibn Ḥajar said: And al-Ḥākim narrated it in al-Mustadrak thinking that Ḥumayd al-Aʿraj was Ḥumayd ibn Qays al-Makkī the reliable one, and this was a mistake on his part. End quote. (I say) Al-Dhahabī preceded him in noting this in Talkhīṣ al-Mustadrak, and Allah the Exalted knows best.

NB – Abdullah al-Ghumari said in the footnote to the underlined portion:

ولم لا تكون من وضعه؟

Meaning: ***"Why could this not be his own fabrication?"***

[9] Al-Dhahabī said in his Tārīkh al-Islām (8/612):

وَرَوَى ابْنُ بَطَّةَ فِي " الْأَبَانَةِ " فقال: حدثنا إسماعيل الصفار، قال: حدثنا ابن عرفة، قال: حدثنا خَلَفُ بْنُ خَلِيفَةَ، عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كَلَّمَ اللَّهُ مُوسَى، يَوْمَ كَلَّمَهُ، وَعَلَيْهِ جُبَّةُ صُوفٍ وَنَعْلانِ مِنْ جِلْدِ حِمَارٍ غَيْرِ ذَكِيٍّ، فَقَالَ: مَنْ ذَا الْعِبْرَانِيُّ الَّذِي يُكَلِّمُنِي مِنَ الشَّجَرَةِ؟ قَالَ: أَنَا اللَّهُ ". تَفَرَّدَ بِهِ ابْنُ بَطَّةَ برفعه، وَبِهَذِهِ الزِّيَادَةُ فِي آخِرِهِ، وَهُوَ فِي جُزْءِ ابْنِ عَرَفَةَ بِدُونِهِمَا.

Meaning: Ibn Baṭṭa narrated in "al-Ibāna" saying: Ismāʿīl al-Ṣaffār narrated to us, saying: Ibn ʿArafa narrated to us, saying: Khalaf ibn Khalīfa narrated to us, from Ḥumayd al-Aʿraj, from ʿAbdullāh ibn al-Ḥārith, from Ibn Masʿūd, who said: The Messenger of Allah, peace and blessings be upon him, said: "Allah spoke to Mūsā, on the day He spoke to him, while he was wearing a woolen cloak and two sandals made from the skin of an untanned donkey. He said: 'Who is this Hebrew who speaks to Me from the tree?' He said: 'I am Allah.'"

Abū al-Fatḥ al-Qawwās said: I mentioned Ibn Baṭṭa's knowledge and asceticism to Abū Saʿd al-Ismāʿīlī, so he went to him, and when he returned, he said to me: "He is beyond description."

Al-Khaṭīb said: ʿAbd al-Wāḥid ibn ʿAlī al-ʿUkbarī told me: "I have not seen among the hadith scholars' teachers, nor among others, anyone of better appearance than Ibn Baṭṭa." He died in the year 387.

Abū Dharr al-Harawī said: I heard Naṣr al-Andalusī - who was a memorizer and understood [hadith] and travelled to Khurāsān - say: "I went out to ʿUkbarā and wrote from a Shaykh there, from Abū Khalīfa and from Ibn Baṭṭa, and returned to Baghdad. **Al-Dāraquṭnī** said: 'What did you write from Ibn Baṭṭa?' I said: 'The book of Sunan by Rajāʾ ibn Murrajjā, he narrated it to me from Ḥafṣ ibn ʿUmar al-Ardabīlī from Rajāʾ ibn Murrajjā.' ***Al-Dāraquṭnī said: 'This is impossible. Rajāʾ ibn Murrajjā entered Baghdad in the year forty, and Ḥafṣ ibn ʿUmar entered in the year seventy, so how could he have heard from him?'"***

Al-Ḥasan ibn Shihāb related something similar to this account from al-Dāraquṭnī and added: They sent a messenger to Ardabīl, and the son of Ḥafṣ ibn ʿUmar was alive there. His reply came back that his father never narrated from Rajāʾ ibn Murrajjā and never saw him at all, and that his birth was two years after his death.

He said: **So, Ibn Baṭṭa followed up the copies that were written from him and changed the narration and put in its place: from Ibn al-Rājiyān from Fatḥ ibn Shakhraf from Rajāʾ**. [p.345]

Abū al-Qāsim al-Tanūkhī said: My father wanted to take me to ʿUkbarā to hear from Ibn Baṭṭa the Muʿjam al-Ṣaḥāba [Lexicon of Companions] by al-Baghawī, but ***Abū ʿAbdullāh ibn Bukayr came to him and said: "Don't do it, for Ibn Baṭṭa never heard it from al-Baghawī."***

Ibn Baṭṭa was alone in attributing this as a raised narration [rafʿ] and with this addition at its end, while it appears in the compilation of Ibn ʿArafa without either of these.

Al-Azharī said: I have al-Baghawī's ‘Muʿjam’ from Ibn Baṭṭa, but I don't extract anything authentic from it because we never saw him having an original copy of it. He only gave us a fresh copy in Ibn Shihāb's handwriting, which we read to him.

Al-Khaṭīb said: Aḥmad ibn al-Ḥasan ibn Khayrūn told me: ***"I saw Ibn Baṭṭa's copy of al-Baghawī's ‘Muʿjam’ in a manuscript that belonged to someone else, and he had erased its owner's name and written his name on it."***

Ibn ʿAsākir said: Our teacher Abū al-Qāsim al-Samarqandī showed me some of Ibn Baṭṭa's copy of al-Baghawī's ‘Muʿjam’, and I found his hearing certificate in it corrected after erasure, just as al-Khaṭīb related from Ibn Khayrūn.

Abū Dharr al-Harawī said: I tried hard to get him to bring out some of the original manuscripts, but he wouldn't do it, so I lost interest in him.”

The verdict of Taqī al-Dīn al-Subkī (d. 756 AH) on Ibn Baṭṭa:

Taqī al-Dīn al-Subkī mentioned the following in his refutation of Ibn Taymiyya known as Shifāʾ al-Siqām fī Ziyārat Khayr al-Anām (p. 273):

وَقَدْ ذَكَرَ الخَطيبُ ابْنَ بَطَّة في «تأْريخِ بَغْداد» وَحَكى كَلامَ المُحَدِّثينَ فيهِ مِنْ جِهَةِ دَعْوى سَماعِ ما لَمْ يَسْمَعْ، وَقَوْلَ أَبي القاسِمِ الأَزْهَرِيّ فيهِ: إِنَّهُ ضَعيفٌ، ضَعيفٌ، ضَعيفٌ، لَيْسَ بِحُجَّةٍ.

Al-Khaṭīb mentioned Ibn Baṭṭa in Tārīkh Baghdād and related the statements of the hadith scholars about him regarding the claim of hearing what he did not hear, and Abū al-Qāsim al-Azharī's statement about him: "He is weak, weak, weak, not an authority [ḥujja]."

وَذَكَرَ عَنْهُ، عَنِ البَغَوِيّ، عَنْ مُصْعَب، عَنْ مالِك، عَنِ الزُّهْرِيّ، عَنْ أَنَس، عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم: «طَلَبُ العِلْمِ فَريضَةٌ عَلى كُلِّ مُسْلِمٍ»

And he related from him, from al-Baghawī, from Muṣʿab, from Mālik, from al-Zuhrī, from Anas, from the Prophet (peace and blessings be upon him and his family): "Seeking knowledge is an obligation upon every Muslim."

وَقالَ: إِنَّهُ باطِلٌ مِنْ حَديثِ مالِكٍ وَمِنْ حَديثِ مُصْعَبٍ عَنْهُ، وَمِنْ حَديثِ البَغَوِيّ عَنْ مُصْعَب، وَهُوَ مَوْضوعٌ بِهذا الإِسْنادِ، وَالحَمْلُ فيهِ عَلى ابْنِ بَطَّة، هَكَذا قالَ في التّاريخِ.

And he said: "It is false from the hadith of Mālik and from the hadith of Muṣʿab from him, and from the hadith of al-Baghawī from Muṣʿab, ***and it is fabricated [mawḍūʿ] with this chain of transmission, and the blame for it falls upon Ibn Baṭṭa," thus he said in the Tārīkh (History).***

The verdict of ʿAbd al-Raḥmān ibn Yaḥyā al-Muʿallimī al-Yamānī:

A well-known Salafi editor of Arabic manuscripts was the late ʿ**Abd al-Raḥmān ibn Yaḥyā al-Muʿallimī al-Yamānī** (d. 1386AH/1966 CE). He mentioned the following about Ibn Batta after mentioning some narrations in his Al-Tankīl bi-mā fī Taʾnīb al-Kawtharī min al-Abāṭīl (2/571):

فالذي يتحصل أن ابن بطة مع علمه وزهده وفضله وصلاحه البارع كثير الوهم في الرواية فلا يتهم بما ينافي ما تواتر من صلاحه ولا يحتج بما ينفرد بروايته، ولا يشنع على الخطيب فيما صنعه وفاء بواجب فنه وإظهاراً لمقتضى نضره. والله الموفق

Meaning:

"What can be concluded is that Ibn Baṭṭa, despite his knowledge, asceticism, virtue, and outstanding righteousness, **had many errors in narration [riwāya].** He should neither be accused of things that contradict what has been consistently reported of his righteousness, **nor should what he alone narrates be used as evidence**. And al-Khaṭīb should not be condemned for what he did in fulfilling the requirements of his discipline and demonstrating what his examination necessitated. And Allah is the One who grants success."

Al-Albānī on Ibn Baṭṭa:

The late Salafi writer known as **Muḥammad Nāṣirud-Dīn al-Albānī** (d. 1999) had the following to say in a conversation available on audio in this link:

https://www.al-albany.com/audios/content/13381/%D9%83%D8%AA%D8%A7%D8%A8-%D8%A7%D9%84%D8%A5%D8%A8%D8%A7%D9%86%D8%A9-%D8%A7%D9%84%D8%B5%D8%BA%D8%B1%D9%89-%D9%84%D8%A5%D8%A8%D9%86-%D8%A8%D8%B7%D8%A9-%D9%87%D9%84-%D9%8A%D8%A4%D8%AE%D8%B0-%D9%85%D9%86%D9%87-%D9%81%D9%8A-%D8%A8%D8%A7%D8%A8-%D8%A7%D9%84%D8%A3%D8%B3%D9%85%D8%A7%D8%A1-%D9%88%D8%A7%D9%84%D8%B5%D9%81%D8%A7%D8%AA

السائل : على ذكر ابن بطة كتابه الإبانة الصغرى الذي ... هل يؤخذ عنه في الأسماء والصفات مثلًا؟ ذكرت الابانة لكن هل الإبانة الكبرى أو الصغرى؟

Questioner: ***Speaking of Ibn Baṭṭa, his book Al-Ibāna Al-Ṣughrā which... can it be relied upon regarding the Divine Names and Attributes for example?*** You mentioned Al-Ibāna but is it Al-Ibāna Al-Kubrā or Al-Ṣughrā?

الشيخ : ما أستحضر الجواب الآن، عندنا في المكتبة الظاهرية نسخة خطية من الابانة مشوشة الترتيب، وكانت أصابها الماء ومحا كثيرًا مِن كتابتها، وكنت استفدت منها أشياء كثيرة فتجلى لي أنّ ابن بطة من الحنابلة الذين عندهم شيء من الغلو في إثبات الصفات، وقد يثبتون صفة بروايات لا تصح أسانيدها، وإن صحت فلا تصح نسبتها إلى الرسول عليه السلام؛ لأنها تكون إما – يعنى – موقوفة وإما مقطوعة، وعلى نحو هذا الدارمي في رده على المريسي، ... والحقيقة أنه هذا الموضوع هام جدًّا، وينبغي تصفية الروايات الضعيفة وإبعادها عن العقيدة الصحيحة، وهذا ما حاولت القيام به حينما اختصرت " العلو للعلي الغفار " أو " للعلي العظيم " للإمام الذهبي، ... كون الامام الذهبي – كما تعلمون – إمامًا في هذا الصدد، ومع ذلك تساهل في ذكر بعض الروايات ومنها مثلًا رواية مجاهد أنّ الله عز وجل يقعد معه النبي صلى الله عليه وسلم على عرشه، وهذه رواية تلقاها الكثير ممن ... عقيدتهم كأنه حديث مرفوع عن الرسول عليه السلام، مع أنه لو قال مجاهد: قال رسول الله صلى الله عليه وسلم في حديث فقهي لكان هذا الحديث مرسلًا ولا يثبت به حكم فقهي، فكيف وهو – أوَّلًا – لم يرفعه إلى الرسول عليه السلام، وثانيًا: هو في العقيدة وليس في الفقه، ومع ذلك تلَقَّوْه على طريقة التسليم أو المسَلَّمات، فالحقيقة ينبغي الاحتياط في مثل هذه القضايا.

Shaykh: I cannot recall the answer now. We have in the Ẓāhiriyya Library a manuscript copy of Al-Ibāna that is disorganized in arrangement, and it had been damaged by water which erased much of its writing. I had benefited

many things from it, and it became clear to me that ***Ibn Baṭṭa was among the Ḥanbalīs who had some exaggeration (al-ghuluw) in affirming the divine attributes, and they would sometimes affirm attributes through narrations whose chains of transmission are not authentic, and even if authentic, their attribution to the Messenger (peace be upon him) is not authentic because they are either suspended [mawqūf] or disconnected [maqṭūʿ]. Similarly with al-Dārimī in his refutation of al-Marīsī... The truth is that this topic is very important, and weak narrations should be filtered out and kept away from correct doctrine***.

This is what I attempted to do when I summarized "Al-ʿUluw lil-ʿAlī al-Ghaffār" or "lil-ʿAlī al-ʿAẓīm" by Imam al-Dhahabī... Given that Imam al-Dhahabī - as you know - is an authority in this regard, yet he was lenient in mentioning some narrations, including for example Mujāhid's narration that Allah, the Mighty and Majestic, seats the Prophet (peace be upon him) with Him on His throne. This narration was received by many whose... doctrine is as if it were a raised [marfūʿ] hadith from the Messenger (peace be upon him), even though if Mujāhid had narrated a juristic hadith saying "The Messenger of Allah (peace be upon him) said," this hadith would be considered disconnected [mursal] and no juristic ruling would be established by it. So how about when - firstly - he did not raise it to the Messenger (peace be upon him), and secondly: it concerns doctrine and not jurisprudence, yet they received it as if it were among the accepted givens. ***The truth is one should be cautious in such matters.***

السائل : .... .

الشيخ : هذا يحتاج إلى شيء من السياق، التعارض عندك ... .

يا الله، نحن معكم على الموعد إن شاء الله

Questioner: ...

Shaykh: This needs some context, the contradiction you have...

Oh Allah, we are with you at the appointed time, Allah willing.

السائل : الله يبارك فيك

الشيخ : لكن باقي لموعد إخوانا

السائل : عشر دقائق

الشيخ : خمس دقائق تقريبًا

Questioner: May Allah bless you.

Shaykh: But there remains time for our brothers' appointment.
Questioner: Ten minutes.
Shaykh: Approximately five minutes.

السائل : طيب على ذكر كتابي السنة وكتاب الدارمي

الشيخ : نعم

السائل : السؤال ... الجواب، كتاب السنة ما أكملت تخريجه؟

الشيخ : أي نعم

Questioner: Alright, speaking of the two books "Al-Sunna" and the book of al-Dārimī...
Shaykh: Yes.

Questioner: The question... the answer, you haven't completed the documentation [takhrīj] of "Kitāb al-Sunna"?
Shaykh: Yes, that's right.

السائل : هل هذا يعني تستمر في طبعة أخرى أو لماذا؟

الشيخ : لا، هذا قضية أنه سنتمم التحقيق هذا في علم الغيب

السائل : يعني ما هو موجود الآن؟

الشيخ : نعم نعم، هل سنتفرغ لإتمامه أم لا فهذا في علم الغيب، أمَّا لماذا؟ فذلك لأنني كنت قد كُلِّفت مِن الأخ زهير بتحقيق هذا الكتاب، فلما طال الأمد – لأنه أنا في عندي ... انشغال في أمور أخرى – لما طال الأمد يبدو أنه قد تسنى له من ألح عليه بطباعة كتاب من أهل السنة، ولذلك أخذ الإتحاف قبل أن ... التخريج وطبعه كما ترون، أما هل سنعود؟ فالله أعلم هذا ... المستقبل.

Questioner: Does this mean you will continue with another edition or why?

Shaykh: No, this matter of completing the verification is in the knowledge of the unseen.

Questioner: You mean it's not available now?

Shaykh: Yes, yes. Whether we will have time to complete it or not is in the knowledge of the unseen. As for why? That's because I had been tasked by brother Zuhayr to verify this book, but when time dragged on - because I have... involvement in other matters - when time dragged on, it seems that someone who insisted on printing a book from Ahl al-Sunna became available to him, and therefore he took the Itḥāf before... the documentation and printed it as you see. As for whether we will return to it? Allah knows best, this... the future.

السائل : كتاب الدارمي طبع لاسمك مع المتن والتخريج

الشيخ : هذه أعمال تجارية، مع الأسف، وبهذه المناسبة لقد رأينا ما هو أعجب من ذلك، ... الكتاب يعني لعلكم تذكرون، رأيت كتابًا نُسِب إلى ابن قدامة الحنبلي وهو ليس له، وتَقَصَّدُوا من ذلك من أجل الترويج للكتاب في البلاد السعودية، الآن الناشرون عندهم طرق في التجارة بالكتب عجيبة جدًّا، يستغلون أسماء بعض المشهورين في سبيل نشر الكتاب، ولو أن يُنسَب الكتاب لغير مؤلفه، فهذا سهل بالنسبة لذاك مع الأسف نعم.

Questioner: ***The book of al-Dārimī was printed with your name along with the text and documentation.***

Shaykh: These are commercial works, unfortunately. And by this occasion, we have seen what is even more surprising than that... the book, I mean perhaps you remember, ***I saw a book attributed to Ibn Qudāma al-Ḥanbalī that was not his, and they intended by that to promote the book in Saudi Arabia. Now publishers have very strange methods in book trading, they exploit the names of some famous people for the sake of publishing the book, even if the book is attributed to someone other than its author. This is easy compared to that, unfortunately, yes.***

In another conversation available on audio on this link **al-Albānī explained what he thought of *Ibn Baṭṭa as a transmitter of narrations*:**

https://www.al-albany.com/audios/content/141855/%D9%87%D9%86%D8%A7-%D8%AD%D8%AF%D9%8A%D8%AB-%D8%A7%D9%84%D8%A3%D8%B9%D9%85%D9%89-%D8%A7%D9%84%D8%B0%D9%8A-%D9%82%D8%AA%D9%84-%D8%A7%D9%84%D9%85%D8%B1%D8%A3%D8%A9-%D8%B9%D9%86-%D8%B9%D9%84%D9%8A-%D8%A7%D9%86-%D9%8A%D9%87%D9%88%D8%AF%D9%8A%D8%A9-%D9%83%D8%A7%D9%86%D8%AA-%D8%AA%D8%AE%D8%AF%D9%85-%D8%A7%D9%84%D9%86%D8%A8%D9%8A-%D8%B9%D9%84%D9%8A%D9%87-%D8%A7%D9%84%D8%B3%D9%84%D8%A7%D9%85-%D9%81%D8%AE%D9%86%D9%82%D9%87%D8%A7-%D8%B1%D8%AC%D9%84-%D8%AD%D8%AA%D9%89-%D9%85%D8%A7%D8%AA%D8%AA-%D9%81%D8%A7%D8%B1%D8%B3%D9%84-%D8%A7%D9%84%D8%B1%D8%B3%D9%88%D9%84-%D8%B9%D9%84%D9%8A%D9%87-%D8%A7%D9%84%D8%B3%D9%84%D8%A7%D9%85-%D9%84%D9%86%D8%A7-%D9%87%D9%83%D8%B0%D8%A7-%D8%B1%D9%88%D8%A7%D9%87-%D8%A7%D8%A8%D9%8A-%D8%AF%D8%A7%D9%88%D8%AF-%D9%81%D9%8A-%D8%B3%D9%86%D9%86%D9%87-%D9%88%D8%A7%D8%A8%D9%86-%D8%A8%D8%B7%D8%A9-%D9%81%D9%8A-%D8%B3%D9%86%D9%86%D9%87-%D8%A7%D8%A8%D9%86-%D8%A8%D8%B7%D8%A9-%D9%87%D8%B0%D8%A7-%D9%87%D9%84-%D9%85%D9%86-%D9%83%D8%AA%D8%A7%D8%A8-%D8%A7%D9%84%D8%B3%D9%86%D9%86

السائل : هنا حديث الأعمى الذي قتل المرأة ... تشتم النبي – صلى الله عليه وسلم – ؛ ما رواه الشعبي عن علي أن يهودية كانت تشتم النبي – صلى الله عليه وسلم – فتقع فيه ، فخنقها رجل حتى ماتت ، فأبطل رسول الله – صلى الله عليه وسلم – دمَها ، هكذا رواه أبو داود في " سننه " وابن بطة في " سننه " ، ابن بطة هل ... ؟

Questioner: Here is the hadith of the blind man who killed the woman... who insulted the Prophet (peace be upon him); what al-Shaʿbī narrated from ʿAlī that a Jewish woman used to insult the Prophet (peace be upon him) and defame him, so a man strangled her until she died, and the Messenger of Allah (peace be upon him) invalidated [the punishment for shedding] her blood. This is how Abū Dāwūd narrated it in his "Sunan" and Ibn Baṭṭa in his "Sunan." Ibn Baṭṭa, did he...?

الشيخ : مش معروف كتاب " السنن " ، أما ابن بطة معروف أنه من كبار الحنابلة علماء الحنابلة والمحدثين في وقت واحد ، لكن تكلَّم بعضهم في حفظه ، فأحاديثه هو تفرَّد بها تُؤخذ منه على حذر ، أما إذا شارك غيره بذلك فهو إما أن يستفاد منه كما يستفاد من الحديث الذي يُستشهد براويه .

Shaykh: The book "Al-Sunan" is not well-known, but Ibn Baṭṭa is known to be among the major Ḥanbalī scholars and hadith scholars simultaneously. ***However, some scholars have criticized his memory, so the hadiths that he alone narrated should be taken from him with caution. As for when he shares [in narration] with others, then it can be benefited from just as one benefits from a hadith whose narrator is used for supporting evidence [istishhād].***

Also, the following compilation known as Mawsūʿat al-Albānī fī al-ʿAqīda quoted al-Albānī saying the following about Ibn Baṭṭa:

https://app.turath.io/book/36190?page=2618

مَثَلاً كابنِ بَطَّة الحَنْبَلي صاحِب «الإبانة» فَهُوَ عَلى هَذا النَّمَط، لَكِنَّهُ يَرْوي في إبانَتِهِ نَفْسِهِ ما هَبَّ وَدَبَّ مِنْ أحاديث حَتَّ ما كانَ مِنْها مُتَعَلِّقاً بِالصِّفات...

"For example, like Ibn Baṭṭa al-Ḥanbalī, author of "Al-Ibāna," he follows this pattern, ***but he narrates in his Ibāna itself all sorts of indiscriminate hadiths including those related to [divine] attributes...***

فَهَذِهِ نُقْطَة مُهِمَّة جِدّاً لَيْسَ كُلُّ مَنْ يَكْتُبُ في الصِّفاتِ يَكونُ مُتَحَقِّقاً فيما يَذْكُرُ مِنَ الرِّوايات.

This is a very important point – not everyone who writes about [divine] attributes is meticulous in what they mention of narrations."

Al-Albānī’s verdict on al-Ibana al-Sughra

Al-Albānī said the following in his Silsilat al-Aḥādīth al-Ḍaʿīfa wa-al-Mawḍūʿa wa-Atharuhā al-Sayyi' fī al-Umma (14/941, see - https://app.turath.io/book/12762?page=10906):

ولعل أصل الحديث إنما هو باللفظ الذي ساقه أبو عبد الله بن بطة في " الشرح والإبانة على أصول السنة والديانة " (**204/ 379**) :

" من أطاع امرأته في كل ما تريد ... " الحديث نحوه.

وعلق عليه صهري أبو رشيد بقوله:

" ضعيف؛ فقد أورده ابن عراق في " تنزيه الشريعة " وعزاه للدارمي (**2/215**) "!

وهذا وهم فاحش! منشؤه عدم الانتباه لاصطلاح ابن عراق لرمزه المتقدم (مي) أنه لـ (للديلمي) ، فتوهم أنه أراد (الدارمي) على اصطلاح مؤلف كتاب " مفتاح كنوز السنة " - تأليف مستشرق هولندي -.

(تنبيه) : كتاب ابن بطة هذا أحاديثه معلقة غير مسندة، ويغلب على الكثير منها الضعف والنكارة والوضع، وقد قام بتخريجها صهري المذكور تخريجاً لا بأس به إلى حد ما؛ فقد قصر في تخريج كثير من أحاديثه تقصيراً ظاهراً؛ مثل

" إن الله لا ينتزع العلم انتزاعاً من صدور العلماء ... " رقم (**20**) .

Meaning:

Perhaps the origin of the hadith is only in the wording that **Abū ʿAbdullāh ibn Baṭṭa presented in "al-Sharḥ wa-al-Ibāna ʿalā Uṣūl al-Sunna wa-al-Diyāna"** (204/379): "Whoever obeys his wife in everything she wants..." the hadith is similar to it. My son-in-law Abū Rashīd commented on it saying: "Weak [ḍaʿīf]; for Ibn ʿArrāq included it in 'Tanzīh al-Sharīʿa' and attributed it to al-Dārimī (2/215)"! And this is a grave error! Its origin is the failure to notice Ibn ʿIrāq's convention for his aforementioned symbol (mī) that it is for (al-Daylamī), so he imagined that he meant (al-Dārimī) according to the convention of the author of "Miftāḥ Kunūz al-Sunna" - written by a Dutch orientalist. (Note): ***This book of Ibn Baṭṭa contains suspended [muʿallaq] hadiths without chains of transmission [isnād], and most of them are predominantly weak [ḍaʿīf], rejected [munkar], and fabricated [mawḍūʿ]***, and my aforementioned son-in-law undertook their extraction with referencing [takhrīj] in a manner that is somewhat acceptable; however he

fell short in the takhrīj of many of its hadiths in an apparent way; such as his saying ﷺ: "Indeed Allah does not extract knowledge by extracting it from the breasts of scholars..." number (20). End of quote.

The work that al-Albānī mentioned was al-Sharḥ wa-al-Ibāna ʿalā Uṣūl al-Sunna wa-al-Diyāna, and it is also known as ***al-Ibāna al-Sughra***. This work has been published in Arabic in different editions and some Salafīs have also translated it into English as the image below shows:



Written by
Ibn Battah Al-‘Ukbarī (d. 387h)
rahimahullāhu ta’ālā

tahqīq and commentary
Abu ‘Abdillāh ’Ādil Āl Hamdān



The translator(s) of the above edition did not address the significant concerns regarding Ibn Baṭṭa's reliability as a ḥadīth transmitter, nor did they include the critical assessments made by major classical scholars regarding his documented weaknesses in narration.

The verdict of Muḥammad ibn Aḥmad al-Maṣnaʿī al-ʿAnsī

A contemporary Yemeni Salafi writer known as Abū ʿAbdullāh Muḥammad ibn Aḥmad al-Maṣnaʿī al-ʿAnsī compiled a work on the narrators of Hadith who are found outside the Taqrib al-Tahdhib of Ibn Hajar al-Asqalani, with the title: Miṣbāḥ al-Arīb fī Taqrīb al-Ruwāt alladhīna Laysū fī Taqrīb al-Tahdhīb (The Lamp of the Intelligent One Regarding the Biographical Assessment of Narrators Who Are Not in Taqrīb al-Tahdhīb).

The work had a foreword by another Salafi known as Muḥammad ibn ʿAbd al-Wahhāb al-Waṣābī (d. 2015)[10]. As part of his foreword, he said:

فقد تصفحتُ كتاب أخينا الفاضل: أبي عبد الله محمد المصنعي المسمى: «مصباح الأريب في ذكر الرواة الذين ليسوا في القريب» فوجدته قد بذل فيه جهدًا طيبًا يُشكر عليه، ذكر فيه الرواة الذين هم خارج التقريب للحافظ ابن حجر فبلغ ما جمعه أكثر من ثلاثين ألف راويًا من بطون كتب متعددة مع ذكر ما للراوي وما عليه من كلام أهل العلم، فهذه خدمة طيبة لطلبة علم الحديث ورجاله.

"I have reviewed the book of our virtuous brother: Abū ʿAbd Allāh Muḥammad al-Maṣnaʿī titled: "Miṣbāḥ al-Arīb fī Dhikr al-Ruwāt alladhīna Laysū fī al-Qarīb" and found that he has exerted commendable effort in it, worthy of appreciation. In it, he mentioned the narrators who are not included in al-Taqrīb by al-Ḥāfiẓ Ibn Ḥajar, collecting more than thirty thousand narrators from various books, along with mentioning what is for and against each narrator from the statements of scholars. This is a valuable service for students of hadith science and its transmitters.

[10] His biography mentioned that his teachers included the following late Salafi authority figures: ʿAbd al-ʿAzīz ibn ʿAbd Allāh ibn Bāz, Muḥammad Nāṣir al-Dīn al-Albānī, Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, Muqbil ibn Hādī al-Wādiʿī, Ḥammād ibn Muḥammad al-Anṣārī, and Bakr ibn ʿAbd Allāh Abū Zayd (see here - https://alwasabi.al3ilm.net/shn).

ونوصي أخانا محمدًا بالاستمرار في طلب العلم وعدم الانقطاع، حتى ينفع الله به وبعلمه.

We advise our brother Muḥammad to continue seeking knowledge without interruption, so that Allah may benefit others through him and his knowledge.”

In the Miṣbāḥ al-Arīb (2/315) the entry for Ibn Baṭṭa was included under no. 17095 as follows:

١٧٠٩٥ – عبيد الله بن محمد بن محمد بن حمدان أبو عبد الله العكبري ابن بطه (ضعيف) (تقدم فيمن اسم جده بطه) (سير ١٦/ ٥٢٩) (خط ١٠/ ٣٧١).

Meaning:

17095 - ʿUbayd Allāh ibn Muḥammad ibn Muḥammad ibn Ḥamdān Abū ʿAbd Allāh al-ʿUkbarī **Ibn Baṭṭa (ḍaʿīf - weak)** (previously mentioned under those whose grandfather was named Baṭṭa) (Siyar 16/529) (Khaṭ 10/371).

Note: "Siyar" refers to "Siyar Aʿlām al-Nubalāʾ" by al-Dhahabī, and "Khaṭ" refers to "Tārīkh Baghdād" by al-Khaṭīb al-Baghdādī, which were referenced in the previous note.

What the compiler meant by his words: “Previously mentioned under those whose grandfather was named Baṭṭa.” Then that came under no. 17075 as follows:

17075 – عبيد الله بن محمد بن بطه العكبري الفقيه (قال الأزهري: ابن بطه ضعيف ضعيف، وضعفه الدارقطني والعتيقي وغيرهما) (لسان 5/ 116).

Meaning:

17075 - ʿUbayd Allāh ibn Muḥammad ibn Baṭṭa al-ʿUkbarī, the jurist ***(al-Azharī said: Ibn Baṭṭa is weak, weak [ḍaʿīf ḍaʿīf], and he was deemed weak by al-Dāraquṭnī, al-ʿAtīqī and others***) (Lisān 5/116).

Note: "Lisān" refers to "Lisān al-Mīzān," a biographical dictionary of hadith narrators by by al-Ḥāfiẓ Ibn Ḥajar.

Hence, Muḥammad ibn Aḥmad al-Maṣnaʿī al-ʿAnsī, deemed Ibn Baṭṭa to be a weak narrator of various types of narrations.

Issues with al-Ibāna al-Kubrā of Ibn Baṭṭa

The introduction to an article on Ibn Baṭṭa mentioned the following points of contention:

1- كتاب الإبانة الكبرى

هذا الكتاب طبع بعضه و المجلد الأخير منه مفقود وهو يحتوي على طامات كثيرة, فزيادة عن التجسيم و التشبيه الذي فيه فإن هذا الكتاب فيه تجاوزات كثيرة منها:

1- The Book "al-Ibāna al-Kubrā"

This book was partially published with its last volume missing, and it contains many serious issues. In addition to the anthropomorphism [tajsīm] and likening [of Allah's attributes to the creation] it contains, this book has many transgressions including:

1- الطعن في الإمام الأكبر أبي حنيفة: فقد أورد ابن بطة بعض النصوص في هذا الغرض و بعضها فيها رمي للإمام بالكفر. وقد ذكر الوهابي يوسف بن عبد الله بن يوسف الوابل في تحقيقه على كتاب الإبانة في باب الرد على الجهمية – المجلد الأول, طبعة دار الراية سنة 1415 هجري- صحيفة 173 ذلك وحاول تبرير كلامه بقوله: " و لعل المؤلف قد تأثر بما كتبه بعض علماء السلف في الإمام أبي حنيفة و خاصة ما أورده عبد الله بن الإمام أحمد في كتابه السنة' فقد عقد عبد الله في كتابه هذا بابا بعنوان " ما حفظت عن أبي و المشايخ في أبي حنيفة" انتهى

1- **Attacking the Greatest Imam Abū Ḥanīfa**: Ibn Baṭṭa included some texts for this purpose, some of which accused the Imam of disbelief [kufr]. The Wahhābī Yūsuf ibn ʿAbdullāh ibn Yūsuf al-Wābil mentioned this in his critical edition of al-Ibāna in the chapter on refuting the Jahmiyya - first

volume, Dār al-Rāya edition, year 1415 Hijri - page 173, and tried to justify his words by saying: "Perhaps the author was influenced by what some of the early scholars wrote about Imam Abū Ḥanīfa, especially what ʿAbdullāh ibn Imam Aḥmad included in his book 'al-Sunna', for ʿAbdullāh dedicated a chapter in his book titled 'What I preserved from my father and the scholars about Abū Ḥanīfa'" End quote.

ثم قال الوابل في الصحيفة 184 بعد ذكره لبعض المقالات في الطعن في أبي حنيفة ما نصه:" وكل هذه الأقوال في سندها مقال و لا تصح عن السلف, و المعول عليه ما ذكره علماء الجرح و التعديل في الإمام أبي حنيفة, فقد أثنوا عليه و بينوا فضله و فقهه و اتباعه للكتاب و السنة". انتهى

Then al-Wābil said on page 184 after mentioning some statements attacking Abū Ḥanīfa, stating: ***"All these statements have issues in their chains and are not authentic from the early scholars, and what should be relied upon is what the scholars of validation and invalidation [al-jarḥ wa-al-taʿdīl] mentioned about Imam Abū Ḥanīfa, for they praised him and showed his virtue, his understanding, and his following of the Book and Sunna."*** End quote.

2- ايراده لبعض الأحاديث الضعيفة .قال يوسف الوابل في تحقيقه على كتاب الإبانة في باب الرد على الجهمية – المجلد الأول, طبعة دار الراية سنة 1415 هجري- صحيفة 178 في معرض كلامه عن مآخذاته على الكتاب: "ايراده لبعض الأحاديث الضعيفة ليستشهد بها على أن من قال القرآن مخلوق فهو كافر كما في (51- 238) وقد تكلمت على ذلك في التحقيق". انتهى

2- His inclusion of some weak hadiths. Yūsuf al-Wābil said in his critical edition of al-Ibāna in the chapter on refuting the Jahmiyya - first volume, Dār al-Rāya edition, year 1415 Hijri - page 178 in the context of his criticisms of the book: ***"His inclusion of some weak hadiths to use as evidence that whoever says the Quran is created is a disbeliever as in (51-238) and I have discussed this in the critical edition."*** End quote.

3- ايراده لبعض المنامات التي لا يُحتج بها. قال الوابل في تحقيقه على كتاب الإبانة في باب الرد على الجهمية – المجلد الأول, صحيفة 178 في معرض كلامه عن مآخذاته على الكتاب:"ذكره لبعض المنامات لبيان سوء خاتمة من قال بخلق القرآن كما في الأرقام التالية 344-358-359....و المنامات لا يحتج بها في العقيدة و لا في الشريعة". انتهى

3- His inclusion of some dreams that cannot be used as evidence. Al-Wābil said in his critical edition of al-Ibāna in the chapter on refuting the Jahmiyya - first volume, page 178 in the context of his criticisms of the book: ***"His mention of some dreams to show the evil end of those who said the Quran was created as in the following numbers 344-358-359....and dreams cannot be used as evidence in creed [ʿaqīda] or in law [sharīʿa]."*** End quote.

Tafwīḍ al-Maʿnā in Ibn Baṭṭa's al-Ibāna al-Kubrā

In addition to the above there are some quotes that indicate that Ibn Baṭṭa also mentioned the methodology of delegation of meaning [Tafwīḍ al-maʿnā] with regard to the Attributes [Ṣifāt] of Allah.

Tafwīḍ al-maʿnā refers to the theological position of delegating or consigning the meaning of Allah's attributes mentioned in sacred texts back to Allah. Those who hold this view believe that while we should accept that these attributes exist as mentioned in the texts, their exact meaning and nature should be delegated to Allah's knowledge without attempting to interpret or explain them. Ibn Baṭṭa mentioned the following in his al-Ibāna al-Kubrā:

A)

7/58:

قَالَ أَبُو عَبْدِ اللَّهِ: وَنَحْنُ نُؤْمِنُ بِالْأَحَادِيثِ فِي هَذَا وَنُقِرُّهَا، وَنُمِرُّهَا كَمَا جَاءَتْ بِلَا كَيْفٍ، وَلَا مَعْنًى إِلَّا عَلَى مَا وَصَفَ بِهِ نَفْسَهُ تَعَالَى، نَسْأَلُ اللَّهَ السَّلَامَةَ فِي الدُّنْيَا وَالْآخِرَةِ، وَنَعُوذُ بِاللَّهِ مِنَ الزَّلَلِ، وَالِارْتِيَابِ وَالشَّكِّ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Meaning:

Abū ʿAbd Allāh [Aḥmad ibn Ḥanbal] said: We believe in the hadiths regarding this, and we affirm them, and we pass them on as they came without [asking] how [bilā kayf], ***and without [assigning] meaning [maʿnā]*** except as He, the Exalted, has described Himself. We ask Allah for safety in this world and the Hereafter, and we seek refuge with Allah from error, doubt and skepticism. Indeed, He is capable of all things.

This statement represents a clear example of Tafwīḍ (delegation), where the scholar affirms the texts but delegates their true meaning to Allah, accepting them "as they came" (kamā jāʾat) without attempting to assign specific meanings or explanations to them.

B)

7/244:

قَالَ الشَّيْخُ: وَكُلُّ مَا جَاءَ مِنْ هَذِهِ الْأَحَادِيثِ، وَصَحَّتْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفَرْضٌ عَلَى الْمُسْلِمِينَ قَبُولُهَا، وَالتَّصْدِيقُ بِهَا، وَالتَّسْلِيمُ لَهَا، وَتَرْكُ الِاعْتِرَاضِ عَلَيْهَا، وَوَاجِبٌ عَلَى مَنْ قَبِلَهَا، وَصَدَّقَ بِهَا أَنْ لَا يَضْرِبَ لَهَا الْمَقَايِيسَ، <u>وَلَا يَتَحَمَّلَ لَهَا الْمَعَانِيَ وَالتَّفَاسِيرَ</u> لَكِنْ تُمَرُّ عَلَى مَا جَاءَتْ وَلَا يُقَالُ فِيهَا: لِمَ؟ وَلَا كَيْفَ؟ إِيمَانًا بِهَا وَتَصْدِيقًا، وَنَقِفُ مِنْ لَفْظِهَا وَرِوَايَتِهَا حَيْثُ وَقَفَ أَئِمَّتُنَا وَشُيُوخُنَا، وَنَنْتَهِي مِنْهَا حَيْثُ انْتَهَى بِنَا، كَمَا قَالَ الْمُصْطَفَى نَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَا مُعَارَضَةٍ، وَلَا تَكْذِيبٍ، وَلَا تَنْقِيرٍ، وَلَا تَفْتِيشٍ، وَاللَّهُ الْمُوَفِّقُ وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ، فَإِنَّ الَّذِينَ نَقَلُوهَا إِلَيْنَا هُمُ الَّذِينَ نَقَلُوا إِلَيْنَا الْقُرْآنَ وَأَصْلَ الشَّرِيعَةِ، فَالطَّعْنُ عَلَيْهِمْ، وَالرَّدُّ لِمَا نَقَلُوهُ مِنْ هَذِهِ الْأَحَادِيثِ طَعْنٌ فِي الدِّينِ، وَرَدٌّ لِشَرِيعَةِ الْمُسْلِمِينَ وَمَنْ فَعَلَ ذَلِكَ فَاللَّهُ حَسِيبُهُ، وَالْمُنْتَقِمُ مِنْهُ بِمَا هُوَ أَهْلُهُ

Meaning:

The Shaykh [Ibn Baṭṭa] said: And all that has come from these hadiths and is authenticated from the Messenger of Allah (peace and blessings be upon him), it is obligatory upon the Muslims to accept them, believe in them, submit to them, and leave off objecting to them. And it is mandatory upon whoever accepts them and believes in them not to apply analogies to them, <u>**nor to undertake [determining] their meanings [maʿnā] and interpretations [tafāsīr].**</u> Rather, they should be passed on as they came, and it should not be said regarding them: 'Why?' or 'How?' - [but rather accept them] with faith and belief. ***And we stop at their wording and narration where our Imams and our scholars stopped, and we end where they ended with us***, just as our Prophet the Chosen One (peace and blessings be upon him) said, without opposition, denial, investigation, or examination. And Allah is the Granter of success, and He is sufficient for us and the best Disposer of affairs.

Indeed, those who transmitted these [hadiths] to us are the same ones who transmitted to us the Qur'an and the foundation of the Sharia. So criticizing them and rejecting what they transmitted from these hadiths is a criticism of the religion and a rejection of the Law of the Muslims. And whoever does

that, then Allah will reckon with him and take vengeance upon him as he deserves.

C) Ibn Batta introduced a chapter heading as follows:

7/201:

بَابُ الْإِيمَانِ وَالتَّصْدِيقِ بِأَنَّ اللَّهَ تَعَالَى يَنْزِلُ فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا مِنْ غَيْرِ زَوَالٍ وَلَا كَيْفٍ

Meaning:

"Chapter on Faith and Believing that Allah the Exalted Descends Every Night to the Lowest Heaven *Without Movement [zawāl]* or [Asking] How."

The root for zawāl is - زول

The famous grammarian known as Ibn Manẓūr (d. 711 AH) mentioned the following in his Lisān al-ʿArab (11/313) under the entry for zāy-wāw-lām (زول)

ابْنُ الأَعرابي: الزَّوْل الحَرَكة؛ يُقَالُ رأَيت شَبَحاً ثُمَّ زَالَ أَي تحَرَّك

Meaning:

"Ibn al-Aʿrābī (said): Al-zawl means movement; it is said I saw a figure then it zāla meaning it moved."

Ibn Baṭṭa's above chapter heading can be explained as follows:

1) Affirmation: He affirms the attribute of descent mentioned in the texts (Allah descending to the lowest heaven)

2) Qualification with negation: He specifically includes "without movement [zawāl]" to negate any physical motion or displacement

3) Without asking how: By adding "or [asking] how" (bilā kayf), he is advocating the methodology of accepting these attributes without questioning their modality

Ibn Baṭṭa's explicit negation of movement [zawāl] while affirming divine descent represents a notable theological position that appears to differ from some contemporary Salafi approaches. While modern Salafis often cite Ibn Baṭṭa favorably on other matters, his clear statement negating physical movement for Allah during the divine descent may not align with current Salafi positions that are generally more hesitant to make such explicit negations regarding divine attributes.

This highlights an important historical question about the evolution of theological methodology between classical and contemporary Salafi thought on the treatment of divine attributes.

Distortion of Words in Ibn Baṭṭa's al-Ibāna al-Kubra by some Salafī authors

A notorious anti-Ashari website has published an article from the above-named work.

Link - http://www.tawhidfirst.com/monotheism/articles/jghdc-ibn-battah-al-ukbari-d-387h-on-the-three-aspects-of-the-tawhid-of-the-messengers.cfm

It mentioned the following:

Ibn Battah al-Ukbaree said in his work (الإبانة عن شريعة الفرقة الناجية), "*al-Ibaanah*", (2/172-173):

وذلك أن أصل الإيمان بالله الذي يجب على الخلق اعتقاده في إثبات الإيمان به ثلاثة أشياء: أحدها: أن يعتقد العبد ربانيته؛ ليكون بذلك مبايناً لمذهب أهل التعطيل الذين لا يثبتون صانعاً. والثاني: أن يعتقد وحدانيته؛ ليكون بذلك مبايناً لأهل الشرك الذين أقروا بالصانع وأشركوا معه في العبادة غيره. والثالث: أن يعتقده موصوفاً بالصفات التي لا يجوز إلا أن يكون موصوفاً بها من العلم والقدرة والحكمة وسائر ما وصف به نفسه في كتابه. إذ قد علمنا أن كثيراً ممن يقر به ويوحده بالقول المطلق قد يلحد في صفاته فيكون إلحاده في صفاته قادحاً في توحيده. ولأنا نجد الله تعالى قد خاطب عباده بدعائهم إلى اعتقاد كل واحدة من هذه الثلاث والإيمان بها. فأما دعاؤه إياهم إلى الإقرار بربانيته ووحدانيته فلسنا نذكر هذا هاهنا لطوله وسعة الكلام فيه، ولأن الجهمي يدعي لنفسه الإقرار بهما وإن كان جحده للصفات قد أبطل دعواه لهما

“ And this is because the foundation of al-eemaan (faith) in Allah whose belief is obligatory upon the creation in affirmation of of belief in Him is [comprised of] three things:

The first of them: That the slave believe in his *Rabbaaniyyah* (his Lordship over all creation) so that by this he separates from the doctrine of the negators who do not affirm a maker (creator).

And the second: That he believes in his *Wahdaaniyyah* (his sole right to be worshipped) so that by this he separates from the people of shirk (associationism) who affirm the Maker (Creator) but they associated others with Him in worship.

And the third: That he believes Him be to be described with [such] attributes which are not permitted except for Him to be described with, such as knowledge (ilm), power (qudrah), wisdom (hikmah) and all of what He has descrbed Himself with in His Book.

Since we know that many of those who affirm Him (in His Rabbaaniyyah) and single Him out [in His Wahdaaniyyah] with a generalized saying, but who deviate in [the subject of] His Attributes, and thus his deviation in the Attributes is damaging to His Tawhid. And also because we find that Allaah, the Most High, has addressed His slaves by inviting them **to have belief in all of these three types** and to have faith in them.

As for His inviting them to affirm His *Rabbaaniyyah* (Lordship) and His *Wahdaaniyyah* (sole right to be worshipped alone), then we shall not mention this here due to its length and the vastness of the speech regarding it. And also because the Jahmee claims the affirmation of them both for himself, even if his denial of the Attributes invalidates his claim regarding them both.

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The author (**Abu Iyaad Amjad Rafiq**) mentioned the reference as being 2/172-173. This can be seen here –

https://archive.org/details/ebanabata/5_Ibana_RadGahm_2/page/n171/mode/2up

Scan of the actual wording from 2/173[11]:

[11] Also see here - https://www.islamweb.net/ar/library/content/1029/2403/%D8%A8%D8%A7%D8%A8-%D8%A8%D9%8A%D8%A7%D9%86-%D9%83%D9%81%D8%B1-%D8%A7%D9%84%D8%AC%D9%87%D9%85%D9%8A%D8%A9-%D8%A7%D9%84%D8%B0%D9%8A%D9%86-%D8%A3%D8%B2%D8%A7%D8%BA-%D8%A7%D9%84%D9%84%D9%87-%D9%82%D9%84%D9%88%D8%A8%D9%87%D9%85-%D8%A8%D9%85%D8%A7-%D8%AA%D8%A3%D9%88%D9%84%D9%88%D9%87-%D9%85%D9%86-%D9%85%D8%AA%D8%B4%D8%A7%D8%A8%D9%87-%D8%A7%D9%84%D9%82%D8%B1%D8%A2%D9%86

أحدهـا: أن يعتقد العبد آنيته[1] ليكون بذلك مباينا لمذهب أهل التعطيل الذين لا يثبتون صانعاً[2].

الثـاني: أن يعتقد وحدانيته؛ ليكون مبايناً بذلك مذاهب أهل الشرك[3] الذين أقروا بالصانع وأشركوا معه في العبادة غيره.

والثالث: أن يعتقده موصوفاً بالصفات التي لا يجوز إلا أن يكون موصوفاً بها من العلم والقدرة والحكمة وسائر ما وصف به نفسه في كتابه؛ إذ قد علمنا أن كثيراً ممن يقربه ويوحده بالقول المطلق قد يلحد في صفاته؛ فيكون إلحاده في صفاته قادحاً في توحيده.

ولأنا نجد الله تعالى قد خاطب عباده بدعائهم إلى اعتقاد كل واحدة في هذه الثلاث والإيمان بها، فأما دعاؤه إياهم إلى الإقرار بإنّيته ووحدانيته؛ فلسنا نذكر هذا ها هنا لطوله وسعة الكلام فيه، ولأن الجهمي يدعي لنفسه الإقرار بهما وإن كان جحده للصفات / قد أبطل دعواه لهما. /٣٤٥/

وأمـا محـاجـة الله لخلقه في معنى صفاته التي أمرهم أن يعرفوه بها؛

(١) أي: إثبات وجود الرب تبارك وتعالى.

(٢) وهم الملاحدة الدهريون الذين أنكروا الخالق والبعث والإعادة، ويطلق عليهم معطلة، وهم الذين قالوا بالطبع المحيي والدهر المفني، وأخبر الله عنهم بقوله عز وجل: ﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ﴾ [الجاثية: ٢٤]؛ فالجامع هو الطبع والمهلك هو الـدهـر، ومنهم الملاحدة والشيوعيون في هذا العصر أتباع ماركس اليهودي الذي يقول: «لا إله والحياة مادة».

انظر: «الملل والنحل» (٢ / ٢٣٥).

(٣) كمشـركي العـرب الـذين يثبتون الخالق تبارك وتعالى، ولكنهم يشركون معه غيره؛ فيعبدون الأصنام ويزعمون أنها تقربهم إلى الله زلفى كما قال تعالى فيهم: ﴿وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللهِ زُلْفَى﴾ [الزمر: ٣].

١٧٣

The first line in the above scan has an underlined word: **آنيته**

The editor[12] mentioned in footnote no. 1:

(١) أي: إثبات وجود الرب تبارك وتعالى

[12] Yūsuf ibn ʿAbd Allāh ibn Yūsuf al-Wābil (Dār al-Rāya li-l-Nashr wa-l-Tawzīʿ, al-Riyāḍh, published in: 1415 AH).

Meaning:

(1) That is: ***affirming the existence of the Lord***, blessed and exalted is He

In the text presented by Abū Iyaaḍ, there appears a significant alteration where he has substituted the word rabbāniyyatahu (ربانيته) in place of the original term āniyyatahu (آنيته). This change is notable as:

1. The original term āniyyah (آنية) refers to existence and it was mentioned twice as underlined in the scan and Abu Iyaad has presented it altered twice as rabbāniyyah instead.

2. The substituted term rabbāniyyah (ربانية) means lordship, representing a substantial shift in meaning

This alteration significantly changes Ibn Baṭṭa's original theological discussion from one about existence to one about lordship. He was not the only individual to do that as may be seen here: https://shamela.ws/book/7259/92

This being: Uṣūl Masāʾil al-ʿAqīda ʿind al-Salaf wa-ʿind al-Mubtadiʿa (Fundamentals of Creedal Issues According to the Salaf and the Innovators)

Author: **Saʿūd ibn ʿAbd al-ʿAzīz al-Khalaf**[13]

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[13] Biography: "He is Saʿūd ibn ʿAbd al-ʿAzīz Khalaf al-Khalaf, who obtained his Bachelor's degree in Islamic Law from the College of Sharīʿa at the Islamic University in 1401 AH, followed by a Master's degree from the Department of Creed [ʿAqīda], culminating in a Doctorate from the same university in 1412 AH. He worked as a teaching assistant in the Department of Creed at the College of Daʿwa and Fundamentals of Religion on 20/9/1401 AH, then as a lecturer at the same college on 2/9/1406 AH, then as a professor there on 1/12/1422 AH. He held several positions and responsibilities including heading the Department of Creed and then serving as Dean of the College of Daʿwa and Fundamentals of Religion. He is also the president of the

Also in the work entitled: Al-Qawl al-Sadīd fī al-Radd ʿalā man Ankara Taqsīm al-Tawḥīd by the Salafi writer: **ʿAbd al-Razzāq ibn ʿAbd al-Muḥsin al-Badr.** From p. 35 of this work:

القول السديد ٣٥

لبعض الأئمة الذين كانوا قبل شيخ الإسلام ابن تيمية ليظهر كذب الكاتب وليبين جهله .

النص الأول : للإمام أبي عبد الله عبيد الله بن محمد بن بطة العكبري المتوفى سنة ٣٨٧هـ .

فقد قال رحمه الله في كتابه « الإبانة عن شريعة الفرقة الناجية ومجانبة الفرق المذمومة » ما نصه : « ... وذلك أنَّ أصل الإيمان با لله الذي يجب على الخلق اعتقاده في إثبات الإيمان به ثلاثة أشياء :

أحدها : أن يعتقد العبد ربانيته ليكون بذلك مبايناً لمذهب أهل التعطيل الذين لا يثبتون صانعاً .

والثاني : أن يعتقد وحدانيته ليكون مبايناً بذلك مذاهب أهل الشرك الذين أقروا بالصانع وأشركوا معه في العبادة غيره .

والثالث : أن يعتقده موصوفاً بالصفات التي لا يجوز إلا أن يكون موصوفاً بها من العلم والقدرة والحكمة وسائر ما وصف به نفسه في كتابه .

إذ قد علمنا أنَّ كثيراً ممن يقر به ويوحده بالقول المطلق قد يلحد في صفاته فيكون إلحاده في صفاته قادحاً في توحيده .

ولأنَّا نجد الله تعالى قد خاطب عباده بدعائهم إلى اعتقاد كل واحدة من هذه الثلاث والإيمان بها .

فأمَّا دعاؤه إياهم إلى الإقرار بربانيته ووحدانيته فلسنا نذكر هذا هاهنا لطوله وسعة الكلام فيه ، ولأنَّ الجهمي يدعي لنفسه الإقرار بهما

It is therefore bizarre that Abu Iyaad gave reference to a published edition and when independently checked he did not type up the word – آنيته

Saudi Scientific Society for the Sciences of Creed, Religions, Sects, and Schools of Thought.” Taken from here: https://manaratalharamain.gov.sa/sheikh/25/%D8%A7%D9%84%D8%AF%D9%83%D8%AA%D9%88%D8%B1%20:%20%D8%A3.%D8%AF.%20%D8%B3%D8%B9%D9%88%D8%AF%20%D8%A8%D9%86%20%D8%B9%D8%A8%D8%AF%D8%A7%D9%84%D8%B9%D8%B2%D9%8A%D8%B2%20%D8%A7%D9%84%D8%AE%D9%84%D9%81

- And instead put it out as - ربانيته

Hence, the first point should have been:

أَحَدُهَا: أَنْ يَعْتَقِدَ الْعَبْدُ آنِيَّتَهُ لِيَكُونَ بِذَلِكَ مُبَايِنًا لِمَذْهَبِ أَهْلِ التَّعْطِيلِ الَّذِينَ لَا يُثْبِتُونَ صَانِعًا

Meaning:

"The first of them: that the servant believes in ***His existence [āniyyah]***, so that by this he would be distinct from the Madhhab (doctrine) of the people of negation [ahl al-taʿṭīl] who do not affirm a Creator."

The other paragraph towards the bottom of the above image was:

وَلِأَنَّا نَجِدُ اللَّهَ تَعَالَى قَدْ خَاطَبَ عِبَادَهُ بِدُعَائِهِمْ إِلَى اعْتِقَادِ كُلِّ وَاحِدَةٍ فِي هَذِهِ الثَّلَاثِ وَالْإِيمَانِ بِهَا، فَأَمَّا دُعَاؤُهُ إِيَّاهُمْ إِلَى الْإِقْرَارِ بِآنِيَّتِهِ وَوَحْدَانِيَّتِهِ، فَلَسْنَا نَذْكُرُ هَذَا هَاهُنَا لِطُولِهِ وَسَعَةِ الْكَلَامِ فِيهِ، وَلِأَنَّ الْجَهْمِيَّ يَدَّعِي لِنَفْسِهِ الْإِقْرَارَ بِهِمَا وَإِنْ كَانَ جَحْدُهُ لِلصِّفَاتِ قَدْ أَبْطَلَ دَعْوَاهُ لَهُمَا

Meaning:

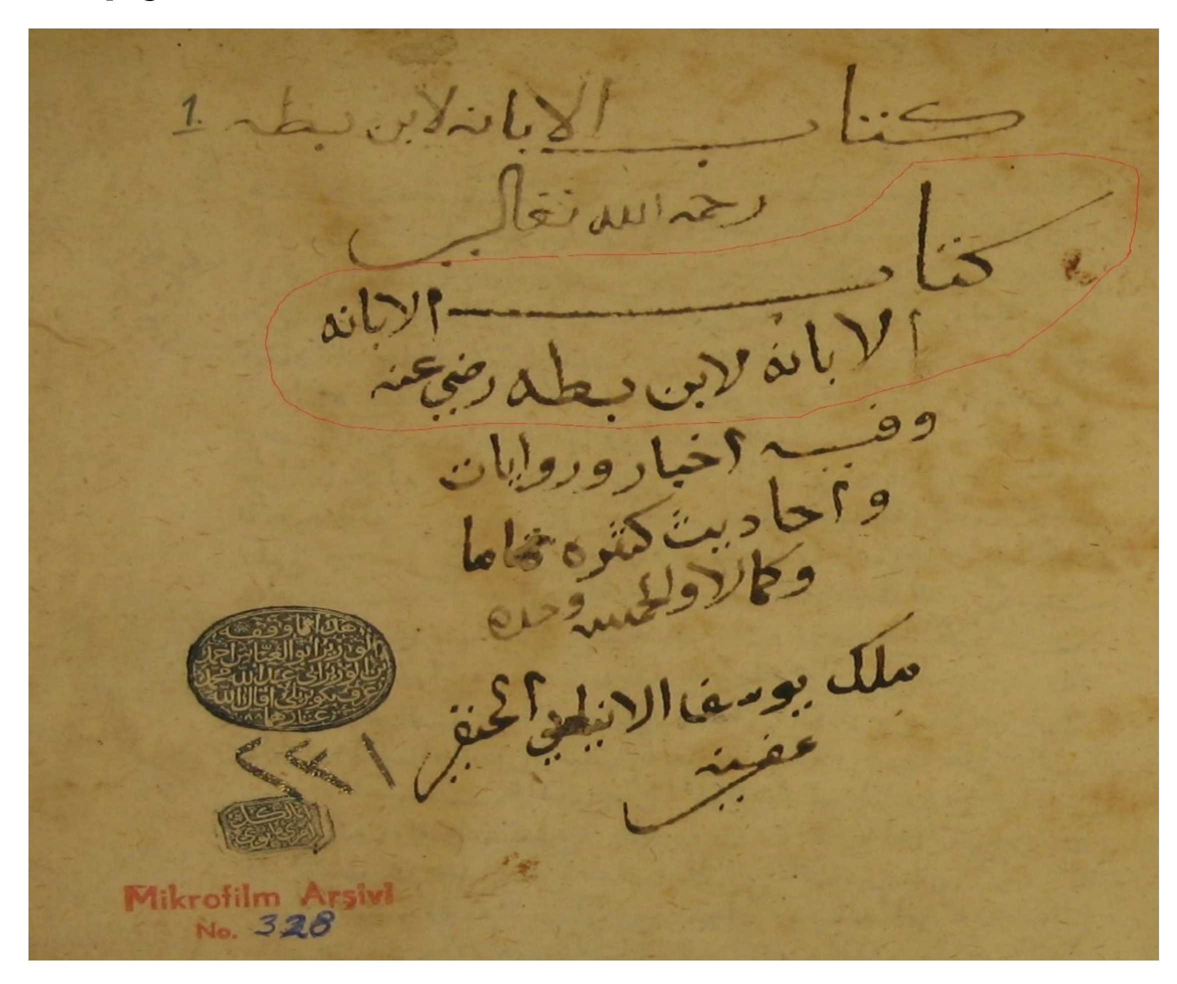
And because we find that Allah the Exalted has addressed His servants by calling them to believe in each one of these three and to have faith in them. As for His calling them to affirm **His existence [āniyyah]** and His oneness [waḥdāniyyah], we will not mention this here due to its length and the extensive discourse about it, and because the Jahmī claims for himself the affirmation of both of them, even though his denial of the attributes has invalidated his claim to them both.

Manuscript Evidence for the Term Āniyyah

In order to demonstrate that the term was indeed āniyyatahu (آنيته) and not rabbāniyyatahu (ربانيته), let us present it from a manuscript copy held in the Köprülü manuscript collection in Istanbul, Türkiye. The catalogue of this collection was published under the title: Fihris Makhṭūṭāt Maktabat Köprülü and it mentioned (1/135):

"Completion note: Completed in his handwriting by ʿImād ibn Aḥmad ibn Abī Bakr. This book was compared with its original from beginning to end... to the best of effort... and its completion coincided with the twentieth of the month of Dhū al-Ḥijja in the year seven hundred and nineteen (719 AH), by the hand of its owner Aḥmad ibn ʿAlī ibn Abī Bakr al-Ḥanafī."

Title page:



Folio 150a:

عربيا بلغة العرب وليحتج بذلك عليهم الحجة ولم يرد عربيا في أصله ولا تشبيه ثم إن الجهمي ادعى
أمرا آخر ليضل به الضعيف ومن لا علم عنده فقال أخبرونا عن القرآن هل هو شيء أو لا شيء فلا يجوز
أن يكون جوابه لا شيء فقال له هو شيء فيظن حينئذ أنه قد ظفر بحجته ووصل إلى بغيته فيقول
فإن الله خالق كل شيء والقرآن شيء يقع عليه اسم شيء وهو مخلوق لأن الكل يجمع كل شيء فقال
إن الكل يجمع كل شيء فقد رد الله عليك ذلك والدليل القرآن قال الله تعالى كل نفس ذائقة
الموت ولله عز وجل نفس لا يدخل في هذا الكل وكذلك كلامه شيء لا يدخل في الأشياء المخلوقة
كما قال كل شيء هالك إلا وجهه وقال هو الحي الذي لا يموت فإن زعمت أن الله لا نفس له فقد
الدليل القرآن ورد عليك قولك قال الله تعالى كتب على نفسه الرحمة وقال ويحذركم الله نفسه
وقال واصطنعتك لنفسي وقال فيما حكاه عن عيسى تعلم ما في نفسي ولا أعلم فقد علم
من آمن بالله واليوم الآخر أن كتاب الله حق وما قاله فيه حق وأن لله نفسا وأن نفسه
لا تموت وأن قوله كل نفس ذائقة الموت لا يدخل في هذا نفس الله وكذلك يخرج كلامه
من الكلام المخلوق كما يخرج نفسه من الأنفس التي تموت وقد علم من آمن بالله وعقل
عن الله أن كلام الله ونفس الله وعلم الله وقدرة الله وعزة الله وسلطان الله وعظمة
الله وحلم الله وعفو الله ورفق الله وكل شيء من صفات الله أعظم الأشياء وأنها كلها غير
مخلوقة لأنها صفات الخالق ومن الخالق فليس يدخل في قوله خالق كل شيء لا كلامه ولا عزه
ولا قدرته ولا سلطانه ولا عظمته ولا جوده ولا كرمه لأن الله تعالى لم يزل بقوله وعلمه
وقدرته وسلطانه وجميع صفاته إلها واحدا فهذه صفاته قديمة بقدمه أزلية بأزله دائمة
بدوامه باقية ببقائه لم يخل ربنا من هذه الصفات طرفة عين وإنما أبطل الجهمي صفاته يريد
بذلك إبطاله وذلك أن أصل الإيمان بالله الذي يجب على الخلق اعتقاده في باب الإيمان
به ثلاثة أشياء أحدها أن يعتقد إنيته ليكون مباينا بالمذهب أهل التعطيل الذين لا يثبتون
صانعا والثاني أن يعتقد وحدانيته ليكون مباينا بذلك مذاهب أهل الشرك الذين أقروا
بالصانع وأشركوا معه في العبادة غيره والثالث أن يعتقده موصوفا بالصفات
التي لا يجوز أن يكون موصوفا بها من العلم والقدرة والحكمة وسائر ما وصف به نفسه

بذلك صح

بلغ مقابلة

Folio 150b:

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في كتابه إذ قد علمنا أن كثيرا ممن يقر به ويوحده بالقول المطلق قد يلحد في صفاته فيكون إلحاده في
صفاته قادحا في توحيده ولأنا نجد الله تعالى قد خاطب عباده بدعائهم إلى اعتقاد كل واحدة من
هذه الثلاث والإيمان بها فأما دعاؤه إياهم إلى الإقرار بإنيته ووحدانيته فلسنا نذكر هذا ههنا
لطوله وسعة الكلام فيه ولأن الجهمي يدعي لنفسه الإقرار بهما وإن كان جحده للصفات قد أبطل
دعواه لهما وأما مخاطبة الله لخلقه في معنى صفاته التي أمرهم أن يعرفوه بها فالآيات التي أحصي

الجهمي صح

This alteration requires explanation from Abū Iyaaḍ and similar Salafi proponents, particularly regarding its relationship to their promotion of the tripartite division of tawḥīd - a categorization that lacks explicit documentation in early classical texts from the period of the Salaf using the precise terminology and understanding advanced in contemporary Salafī discourse.

Ibn Baṭṭa (d. 387 AH) presents a complex figure in Islamic scholarship whose evaluation requires careful nuance. While respected as a prominent Ḥanbalī jurist, classical hadith experts consistently deemed him weak (ḍaʿīf) in hadith transmission and raised serious concerns about his reliability in narrating hadiths and other types of reports, with his works containing problematic, weak, and even fabricated narrations. His standalone transmissions cannot always be relied upon, and his works - particularly those containing hadith narrations on the Divine attributes (Sifat of Allah) - should be approached with considerable caution.

Peace and blessings be upon our Prophet Muhammad

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